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A Mary Christmas to You All!

The "fear not" of the angels on Christmas Eve and the "good tidings of great joy to all people," announced by heaven's messenger of "peace on earth, good will to men," give every believing heart much reason for a merry Christmas. We simply cannot mope over the miracle of God's incarnation. A merry Christmas to you all, indeed!

But this year we wish you another kind of Christmas — A Mary Christmas!

When God stepped into man's shoes, when He became one of us at Bethlehem, when He was born of a virgin and the angelic choir made the birth announcement, His mother, we are told, "kept all these things and pondered them in her heart."

Her Savior had come. Though her faith did not fully comprehend the mystery, her faith embraced Him as the Promised One. She remembered what the angel had told her. She remembered what the prophets had foretold. She clung to the simple and profound promise of her Lord.

For Mary, Christmas became a festival of contemplation. Surely something to think about! God incarnate, Man divine! Her son; her Lord!

A Mary Christmas to you all!

These are busy days for church workers. Programs, parties, presents, concerts, caroling, cooking: all conspire to rule out time for contemplation. You can be so merry that you have little time to be like Mary.

But God can give you a Mary Christmas if only you will touch the cradle that rocks the infant Christ — His sacred Word — and let Him impress upon your heart that He was born to die for you. You will not see an angel, but His Spirit will whisper to your heart the promise of His pardon, the assurance of His peace, and the joy of His salvation.

Take the time to have a Mary Christmas!



MARTIN L. KOEHNEKE



Alfred von Rohr Sauer

Christmas

Pilgrimages to the Holy City of Jeru-

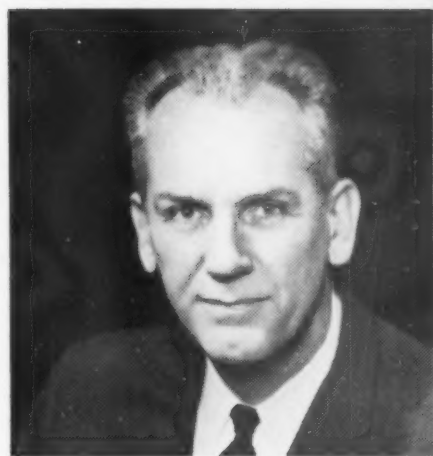
salem are significant features in all three of the great world religions that are associated with Palestinian soil: Judaism, Christianity, and Islam. The Jews revere Jerusalem as the seat of government of their greatest king, David. The Christians honor Jerusalem as the scene of the crucifixion and resurrection of their Lord and Savior Jesus Christ. The Moslems hold that the mosque called the Dome of the Rock in Jerusalem marks the spot

The illustration is an interpretation of old Bethlehem on the terraced slopes of the western hill.

from which the prophet Mohammed rode to heaven on his horse. Thus the followers of these three faiths deem it a great honor to visit the city which plays such an important role in their religions.

The situation is quite different with regard to the little town of Bethlehem, six miles south of Jerusalem as the crow flies. The Jews are quite willing to admit that the royal house of David was originally at home in Bethlehem. It is reported that Moslem mothers bring their little babes to the Church of the Nativity in Bethlehem to have them blessed there. But neither Jews nor Moslems emphasize Bethlehem as a place of pilgrimage. In fact, when Christians come to Bethlehem to honor it as the birthplace of Jesus, the Son of God, they find themselves at the parting of the ways with both Moslems and Jews. Judaism and Islam are so strict in their emphasis on the fact that God is one and that there is only one God, that they cannot tolerate the thought that Jesus is the Son of God or that there are three persons in the one God. In other words, the pilgrimage to Bethlehem is much more distinctive of the Christian faith than the pilgrimage to Jerusalem. And yet, while Christians share Jerusalem as a holy city with the two other faiths, they never lose sight of the fact that both Jerusalem and Bethlehem share a place in their hearts.

Alfred von Rohr Sauer is professor of Old Testament theology at Concordia Seminary, St. Louis. He has been on the seminary faculty since 1948. Dr. Sauer's graduate work was done at the universities of Erlangen and Bonn in Germany. He was on the staff of the Oriental Institute at the University of Chicago during the years 1936—1939. From 1939 to 1948 he was the pastor of Wisconsin Synod parishes at Burlington, Wis., and Winona, Minn. Dr. Sauer is a frequent contributor to our church's periodicals. This article is based on personal experiences in the Holy Land at Christmas time.



in the Holy Land

Together with his wife and two sons the writer was privileged not merely to make a pilgrimage to these two hallowed spots during the Christmas and Easter festivals but also to live close to them during the greater part of his sabbatical year in the Near East. In the following paragraphs he shares with the reader the experience of being in the Holy Land specifically for the Christmas festival. The descriptive presentation is divided into a prolog, a pre-Christmas crescendo, a nativity climax, a post-Christmas decrescendo, and an epilog.

PROLOG

November is a delightful month in Jerusalem. The heat is past, and the rains are yet to come. It is an appropriate time to take several trips that will help set the tone for Christmas. The first is to Amman, the present-day capital of the kingdom of Jordan, the ancient capital of the Ammonites. There the one hundredth anniversary of the famous Schneller schools in the Near East was held late last year. Of German origin, these schools in Syria and Palestine have established an excellent program of Lutheran education for the native Arab population. Set up as boarding schools, they offer a curriculum that is comparable to that of the Christian day schools in our country. The school in Syria is still functioning, but the one in Jerusalem had to be closed because it was "on the other side," that is, in the state of Israel. A teacher in our party, himself a graduate of the Schneller schools, pointed to a smokestack over in Israel and said, "That used to be our school; now it is an Israeli industry."

The Schneller centennial service was held in the Anglican chapel in Amman. As soon as the service started, the smooth, worshipful singing of the congregation showed that these people were largely day school trained. The centennial dinner was patterned after the menu which the Schneller students used to have for their Sunday dinner: roast lamb, rice, yogurt, Arab bread. In the afternoon a visit was scheduled to the proposed site of the new Schneller school on an extensive plot some five miles north of Amman. There the residence of the present director, Ernest Schneller, has been finished, and the cornerstone for the new school has been laid. The school will include facilities for teaching industrial arts, the use of machinery and motors, and other vocational courses. It was interesting to learn that the wife of the director is a daughter of Ernst Sellin, the late archaeologist from the University of Berlin who dug both at Shechem and at Ta'annak. Conversations with a number of the Schneller graduates revealed that they are all eager and happy to give testimony of their Lutheran faith. At the same time they are all very ardent Arab nationalists. Not long after the centennial, one of the graduates of the Schneller school in Jerusalem, General Karim Ohan, was named head of all the security police in the kingdom of Jordan. This was a signal honor for the school and of special importance because most of the top positions in the government service of Jordan go to Moslems rather than to Christians.

The other trip that will help to provide a Christmas atmosphere is one to the beautiful hill of Samaria, the capital of the northern kingdom of Israel. The reader will recall that John the Baptist is closely associated with the preliminaries to the Christmas story in Luke 1. This evangelist places the birth of John the Baptist in the reign of King Herod the Great. Matthew establishes a close link between the slaughter of the innocents and this same Herod, so it is appropriate that a Christmas pilgrimage should include a visit to the residence of Herod in the capital city of Samaria.

On the drive northward from Jerusalem the blacktop highway leads to the town of El Bire (the cistern), ten miles from Jerusalem, which

tradition identifies with the spot, one day's journey from the city, where Mary and Joseph noticed that the 12-year-old Jesus was missing (Luke 2:41-52). Farther on the visitor drives through the lovely "Valley of the Robbers" and at about 40 miles from Jerusalem reaches Jacob's Well, where Jesus spoke to the woman of Sychar about the water of life (John 4:5). If one is minded to peer into the well, he will see a priest pour water into its depths and will be amazed at the length of time it takes for the sound to come up. Proceeding through the historic Shechem Pass, one drives on for another ten miles and then catches a first glimpse of the Hill of Samaria, rising some 300 feet above the valley. This mound, completely encircled by a moatlike valley, is one of the real beauty spots of Palestine. One can readily see why its gentle slopes and the surrounding verdant lowlands attracted the attention of King Omri of the Northern Kingdom and moved him to shift his capital there from Tirzah. Well might this proud northern crown at the head of the rich valley (Isaiah 28) compete with David's better-known capital city of Jerusalem in the south.



Loaded camels on the way to Emmaus

It was this same Mount of Samaria that King Herod the Great later received as a gift from the Emperor Caesar Augustus. To show his appreciation King Herod renamed the city Sebaste (*Sebastos* is the Greek name for Augustus) and made it his capital and the most notable city of Palestine at that time. The city is called Sebaste to the present day. King Herod's difficulties with John the Baptist are called to mind in Sebaste by the ruins of the Church of St. John the Baptist and the dark dungeon associated with the latter's imprisonment.

PRE-CHRISTMAS CRESCENDO

Our observance of Christmas in Jerusalem began on Sunday, Dec. 18. On that evening a group of Americans and Englishmen gathered at the apartment of Archbishop MacInnes at St. George's to sing carols. The compound of St. George's is a well-known institution in Jerusalem, outside the old city wall, on Nabulus Road leading north. It includes the cathedral, hostel, gardens, school, athletic field — all enclosed within a wall. Being comparatively modern (1841), it is the only one of the main Christian headquarters located outside the old city. Of those within the old city, the compound of the Armenian Patriarch is the most extensive, com-

prising the most of what is known as the Armenian quarter of the city. The oldest seat is the Greek Orthodox Patriarchate that goes back to A. D. 451. Roman Catholicism is represented in Jerusalem by the Latin Patriarchate, which has its headquarters in the northwest corner of the Christian quarter. The German Lutheran Church of the Redeemer, with its parish school and adjoining property (called Muristan), was built by commission of the Kaiser on land given him by the Turkish Sultan. None of the Protestant churches that are so prominent in America are represented in Jerusalem.

At St. George's a delightful pre-Christmas Sunday evening had been arranged. A printed folder with familiar carols was provided, and the organist from St. George's accompanied the singing on the piano. Occasionally the question arose: Will the Anglican or the Lutheran version of the carols be followed? Will the group sing the English or the American tune? Yet there was a fine note of Christmas cheer in all of the choruses. A cozy hearth fire, along with hot chocolate and cookies, helped to warm the spirits of the guests.

Several days later the entire group at the American School in Jerusalem, including the Arab maintenance staff, gathered for a very gay and lively Christmas party in the director's apartment. This school is located a short distance down the street from St. George's. It is maintained by a corporation (made up of a large number of American colleges, universities, and seminaries) interested in the archaeology of Palestine and the Near East. Both Concordia Teachers College of River Forest and Concordia Seminary of St. Louis are members of the corporation. The American School has a very desirable location right in the heart of the new city of Jerusalem, where much of the building for the future is going on. The school is, of course, nondenominational, but on the bulletin board in the dining room the schedule of services is posted for Lutherans, Anglicans, and Protestants who desire to worship in the Holy City. The present director of the American School, Dr. Paul Lapp, is a graduate of Concordia Seminary of St. Louis. He and his wife enjoy greeting members of our Synod who come to Jerusalem for a visit.

At the Christmas party at the American School all the guests had drawn names, so that there might be an exchange of gifts at various age levels. Young and old had a happy time opening packages before the buffet supper was served. In the evening the whole group joined in a search for 13 familiar objects that had been put on display at various points in the room. The items had been planted so cleverly that all the guests marveled at the ingenuity of the hostess.

THE CLIMAX OF THE NATIVITY

The week before Christmas is very exhilarating in Jerusalem. As the week advances, there is a noticeable increase in the arrival of foreign visitors. Not only does the price of merchandise advance, but there is also a decrease in the amount of Jordan dinars the money changers will offer for a dollar. Still one hotel man mentioned the day before Christmas that his hotel was going to lose a thousand dinars (\$2,800) because of cancellations of foreign reservations.

The great Moslem majority of the population has no spiritual interest in Christmas, but the people see a fine opportunity to make money from business with the Christian pilgrims who come for the feast. Christmas tree ornaments, toys, fruits, nuts, and sweets are offered for sale. One of the sweetshop operators did not remember that we were quasi-permanent residents in the city. He asked much more than the regular price for his date tarts. When his bluff was called, he offered profuse apologies.



The Jordan River at the traditional site of Jesus' Baptism, looking south toward the Dead Sea

For the benefit of the Christian Arabs in Israel the Mandelbaum Gate is opened for 48 hours over the Christmas holiday. This gate is the only point at which pedestrians or autos may pass over the border between Jordan and Israel. During the holiday the Christian Arabs from Israel may come into Jordan, visit the Nativity Church at Bethlehem, and return to Israel after two days. At other times this gate is restricted to a one-time crossing. If the visitor crosses from Israel to Jordan, he cannot return from Jordan to Israel; if he crosses from Jordan to Israel, he must leave by sea or plane and cannot return to Jordan.

The trip from Jerusalem to Bethlehem is a grim reminder of the difficulties that have arisen since the modern state of Israel was formed in 1948. If the driver could follow the road as the crow flies, it would be a distance of only six miles. But he cannot take this blockaded road, because it passes through Israeli territory. In 1952 a very roundabout road was opened from Jerusalem to Bethlehem, lying entirely in the kingdom of Jordan, but extending for some 13 miles, that is, more than twice the normal distance. On this road the pilgrim makes a sharp descent from the heights of Jerusalem, crosses the Valley of Fire, and then climbs the Mount of Government House, where the United Nations headquarters are situated. From here there is a superb view backward at the skyline of Jerusalem. Ahead there are two more valleys and ridges to be traversed before one reaches Bethlehem. Just before entering Bethlehem the visitor passes the

dome-shaped tomb of Rachel, which is esteemed by Christians, Jews, and Moslems. Scholars, however, have seriously questioned the view that Rachel died near this point.

On the morning of Dec. 24 our party of four packed all of its camping gear and followed the above route to Bethlehem. We had received permission from the director of the Jerusalem YMCA to pitch our tent on the fields of Bethlehem and to spend Christmas night under the Judean skies. By noon we had found an advantageous spot in the midst of a grove of

Our tent in the Shepherds Fields at Bethlehem



evergreens and proceeded to set up our camp under the careful scrutiny of the inquisitive Bedouin. We were standing at the edge of the Shepherd's Field just as the bells of the church of the Nativity began to peal, announcing the entry of the Latin Patriarch into this hallowed shrine.

The afternoon was so balmy that we decided to hike into Bethlehem to watch the pilgrims arrive from distant points of the globe. Along the way donkeys, sheep, and goats kept on coming and going along with the poorly clad Bedouin who led them. At about 2 P. M. a service was being held in the Greek Orthodox chapel at the outskirts of Bethlehem. We stood in the narthex a few moments to watch, and the boys were quite impressed when the priest waved his censer in our direction and thus included us in his blessing. We reached the Church of the Nativity just as the Latin procession was emerging from the Chapel of St. Catherine. The Nativity Church is, of course, the chief center of interest in this place at this time. Unfortunately, this famous basilica is almost blocked from view by the three convents that are attached directly to it. The original Nativity Church, like the Church of the Holy Sepulcher in Jerusalem, was built by command of Constantine, the first Christian emperor, and under the direction of the same architect. But this church was burnt down in Byzantine times and was restored by the Emperor Justinian to something like its present form. The main entrance to it is only a little more than three feet high, having

been designed thus in comparatively recent times, to keep draught animals from coming in.

Inside the church the pilgrim finds his way to the Grotto of the Nativity, where, according to tradition, our Lord was born. When a man of faith visits sites like the Nativity Grotto or one of the shepherds' fields, he does not and should not feel constrained to question whether these places are really the ones where the Christmas story took place. He is satisfied with the privilege of being present and worshipping in the general area that by



A flock of sheep in an olive grove near the road to Samaria

common Christian consent is associated with the Savior's birth. He remembers that the original churches of the Nativity and of the Holy Sepulcher were built some 300 years after the Christmas and Easter miracles took place. Surely faithful witnesses could have preserved a record of the exact spots of the birth and revival of Jesus throughout those first 300 years. But if they did not, and if these two famous shrines were not located with true geographical precision, is our faith any the worse for this? Certainly not! On the contrary, these churches stand as visible symbols or tokens of two of the very vital truths of our religion. As such we may and should cherish them highly.

As we entered the Church of the Nativity, English Christmas carols were being played over loudspeakers and could be heard in the entire area. Our visit at the Grotto was quite brief, and then we returned to our camp in the fields of the shepherds. It should be noted that there are three traditional sites for the shepherds' field: the Latin, the Greek, and the Protestant. Our camp was at the Protestant site, but we also paid a visit to the Latin field, which is marked by a Franciscan chapel. At 4:30 P. M. there was a large crowd in our shepherds' field, where the YMCA had scheduled carol singing and a Christmas service. Many of the traditional carols were sung both in Arabic and in English. After the service a Bedouin-type supper, prepared in open pits within the grotto, was served to a large number of

pilgrims. We preferred a quiet supper in the privacy of our own tent and enjoyed a pot of steaming tea along with homemade Christmas cookies. Directly after supper we sang "Silent Night" in German and then opened our gifts in front of the campfire.

During the evening we drove back into Bethlehem only to find the place of our Lord's birth a veritable madhouse of venders, taxi drivers, and hilarious celebrators. The entrance to the Church of the Nativity was so packed with people that it was impossible to get into the low door. Fortunately we had been informed that the 9 P. M. Anglican service was to be held in the Justinian Courtyard adjoining the Greek convent. So we walked around the back of the Nativity compound and found our way to the quadrangle, where a huge throng stood facing Archbishop MacInnes. Of all the services that we attended, this Anglican service impressed us as being most like one of our traditional American services. The Greek patriarch led a prayer at the close of the caroling service. Leaving the compound was even more difficult than getting in, because the crowd had grown considerably since the beginning of the service.

We walked up the hill from the Church of the Nativity to the German Lutheran church, which is known in Bethlehem as the Christmas Church. There a bilingual service was held at 10 P. M. It was especially gratifying to sing such typically Lutheran hymns as "From Heaven Above" and "Now Sing We, Now Rejoice." The church was packed with visitors, mostly from America, but also including some Germans. Propst Malsch announced that after the service there would be carol singing in the fields of the shepherds.

All was quiet when we returned to our tent out in the fields after the evening in Bethlehem. We felt like the shepherds, who "returned, glorifying and praising God for all the things that they had heard and seen." It took only a few minutes to inflate our air mattresses and transfer the sleeping bags from the car to the tent. Shortly after midnight we heard the bells of St. Catherines announce the beginning of the Latin Mass in Bethlehem. Then we retired and spent a very comfortable night in these historic surroundings. The wind had shifted to the east, the direction of the desert, so we were spared the dampness that frequently comes with a west wind laden with Mediterranean dew.

POST-CHRISTMAS DECRESCENDO

At 8 o'clock on Christmas morning we exchanged happy Christmas greetings, took down our tent, and drove back to Jerusalem for breakfast and the 11 o'clock Christmas service at the Lutheran Church of the Redeemer. There we marveled at two of the most symmetrical Christmas trees that we had ever seen. Church officers explained that the core of each tree was a real tree, but that additional boughs had been inserted at various points to improve the symmetry. At the tip of each tree a cross had been mounted with a triangle of plain white candles that blended with the simple white candles adorning the rest of the tree.

After the service guests were invited to the apartment of Propst Malsch to see the *Tannenbaum* which Lufthansa had flown in from Germany and

to enjoy some informal Christian fellowship. On the evening of Christmas Day there was a happy gathering of Missouri Synod Lutherans at the American School: Prof. and Mrs. Lapp had invited us over along with the Klanns and the Brammers, two couples from our church in the States who were visiting in Jerusalem.

The week between Christmas and New Year was highlighted by several trips to the market under the guidance of one of the Arab tutors. Selim wanted to demonstrate how one could go about the task of getting the best buys from the merchants in the old city. It was instructive to see and hear how he would bargain in Arabic with the Bedouin women who sold eggs, vegetables, and fruit. At one open air butcher shop the carcass of a goat was hanging from a hook. Selim ordered a three-pound roast from the leg of the goat, and this served as our New Year's dinner.

On the eve of the old year, as the Germans call it, there was a festival service at the Lutheran Church of the Redeemer. The strengthening message of Rom. 8 was read as a Scripture lesson, and we were delighted to sing all 15 stanzas of the New Year hymn "Now Let Us Come Before Him." After the service there was another opportunity for sociability with the family of Propst and Mrs. Malsch. In addition to our two families there were several German engineers, a musicologist, and three Lutheran lady teachers from Cairo in the group. The younger generation gathered around an open fire out in the court of the Lutheran Church under a beautiful moon and barbequed *shashlik* (chunks of lamb with tomato and onion roasted on a skewer).

At midnight the bells of the Redeemer Church heralded the arrival of New Year. A group of guests climbed up into the steeple above the bell platform for a magnificent view of the Holy City at night. As soon as the bells stopped ringing, we began singing a series of chorals in German. With two Latin fathers joining us, we sang "Now Thank We All Our God," "Wake, Awake," "How Lovely Shines the Morning Star," and "Jerusalem, Thou City Fair and High." For each choral we faced a different direction on the narrow balcony: eastward looking out over the Dome of the Rock and the Mount of Olives; northward facing the Church of the Holy Sepulcher and the Damascus Gate; westward looking at the Tower of David and the border of Israel; southward facing Mount Ophel and the road to Bethlehem.

As a sequel to New Year's we enjoyed an outing to Hebron, some 30 miles south of Jerusalem. There in the great Haram al-Khalil we viewed the traditional site of the tombs of Abraham, Isaac, and Jacob. They served as another reminder of the wondrous promises given to these patriarchs and fulfilled in the coming of the Lord Jesus Christ. The ruins of Mamre north of the city of Hebron and the ancient oak of Abraham on the city's western outskirts both lay claim to being the spots where Abraham sojourned. In the old market two butcher shops were selling select cuts from the carcasses of camels. On the return trip there was a brief stop at St. Philip's Spring, the traditional site of the Baptism of the Eunuch of Ethiopia. The visit served as a fitting reminder to every Christmas pilgrim that what he had heard and seen was to be shared with those who still did not know Christ as their Lord and Savior!

EPILOG

Every day in Palestine is a veritable Christmas for the Christian! He finds countless opportunities to learn to know the places where God's promises were given and fulfilled for the benefit of mankind. He sees the great events of the Bible come alive for him in a dimension and to a degree that he himself could hardly have anticipated. He learns to appreciate how glorious his Christian heritage is when he sees it contrasted with some of the other religions of the world.

In a similar way every day ought to be Christmas for us all, no matter where we may have established our residence. The light of Christ, which we have seen, will assuredly illuminate every dark corner on the pathway of our lives. The grace of God which has appeared for the salvation of all men is sufficient to remove every obstacle between us and our eternal goal. May this grace therefore teach us all to look for our blessed hope: the appearing of the glory of our great God and Savior Jesus Christ!

The Star Beckons

It is a beautiful story — the story about the Wise Men, who reverently read God's sparkling message superimposed on a canopy of darkness. With a fixed gaze they followed the star that beckoned them on and on until they came to a home in Bethlehem of Judea. To the little Babe in Mary's embrace the Wise Men brought gold, frankincense, myrrh, and adoration. This is a familiar story, although it happened centuries ago.

The star is still visible. It lingers lovingly over the cradles of millions who wait longingly for the ministrations of those who have heard and read about the eastern sages. It makes an insistent appeal for the babes who whimper for crumbs or sob for pain or tremble for cold. It begs for stockings rather than saccharine substances to fill them. It appeals for sympathy and understanding and expressions of good will.

The wise men who read the message of the star will sense the warmth and light of flaming candles on the altars of their souls. The song of the angels, "Glory to God in the highest, and on earth peace, good will toward men," will reverberate in their hearts. The admonition "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" will be accepted as the blessing of admission to God's heavenly mansions by those who have seen His light — by those who accept the Babe of Bethlehem as their Savior. G.

Is It Nothing to You?

Melvin M. Kieschnick

It is Christmas Eve — and midnight. Pungent smoke is curling from thousands of incense sticks in petition to ancestors now dead. A clutter and clatter of sounds is produced by a city of people jammed into a single block. The scolding of a mother competes with the crack and shuffle of ivory mah-jongg blocks. The whimper of a hungry baby adds a distressing touch. Chinese opera is being radioed out into the cold, crisp air. The shrill cry of a hawker peddling his hot bean curd squares at only a penny each is attracting attention. Yes, smells also. Jam 2,000 people into a small city block, then multiply this 36 times, cram these blocks together, then provide water only two hours a day, and the nostrils soon take cognizance of the situation. A group of youngsters enters this heterogeneity of sounds and smells. But it is neither the noises nor the smells which attract this pilgrim band on Christmas Eve.

Could it be the sight which draws them? In place of Christmas trees there are red banners above portals which plead for salvation from the evil spirits and visitations from the good. In place of stained-glass windows there are unpainted mud brick veranda walls marred by the crayons of hundreds of children and the splatters of food prepared on scores of charcoal-burning clay pots. Only by looking straight up can we avoid the steel and stone jungle of somber desperation, and only by looking straight up can we catch a glimpse of the clear Oriental sky bathed in the light of a rising China moon.

Into this setting marches an unusual band with a swing in their steps which reflects a definiteness of purpose. White robes with red scarves give the group a unity in appearance to match the unity of purpose. Their purpose becomes clear. For on the down-sweep of the director's baton this group of Chinese Christmas carolers brings to this Hong Kong Resettlement Estate the message of the angels. At the end of the first verse the mah-jongg gamblers take a break. By the end of the second verse the Cantonese opera singer has been tuned down, and at the conclusion of the carol even the whimpering of the child is soothed. All that can be heard is the subdued shuffle of wooden clogs to the veranda edge which enables the wearer to see as well as hear the source of this sweet-sounding intrusion. In well-rehearsed recitation the carolers proclaim, "God so loved the world that He gave His only-begotten Son." And before this has really ended comes the well-blended harmony of "Silent Night," followed by another recitation of a Gospel promise. A final exultant rendering of "We Wish You a Merry Christmas" and a hurried but not hasty distribution of Gospel tracts, and the choir moves on to its next assignment.

The mah-jongg game goes into its next round, the Cantonese opera soprano again screeches her high-pitched aria, the baby again screams for service, and the bean curd man again peddles his wares. All is again back to normal on Christmas Eve in Hong Kong. Or is it really back to normal?

On a Christmas Eve filled with the sound of popping corks and crumbling Christmas wrappings — filled with the smell of turkey and Tom and Jerries — filled with the sight of strategically placed mistletoe and commercial displays, let us hear the thunder of a God who warns, "Set not your affection upon the things of this world." Let us experience the love of our God, who would enter this world with its affections and afflictions that He might overcome them. Let us direct our attention away from ourselves and unto Him. Having found our peace in Him, let us again become restless for Him. And in prayer and song, in petition and in giving, in concern and in consecration, let us dedicate anew our total being. Let us spread the message of Christmas from the plains of Bethlehem into the hearts and homes of people living in a world which cries for redemption.

YOUR CHILD

Oscar E. Feucht*

THE WORLD IN

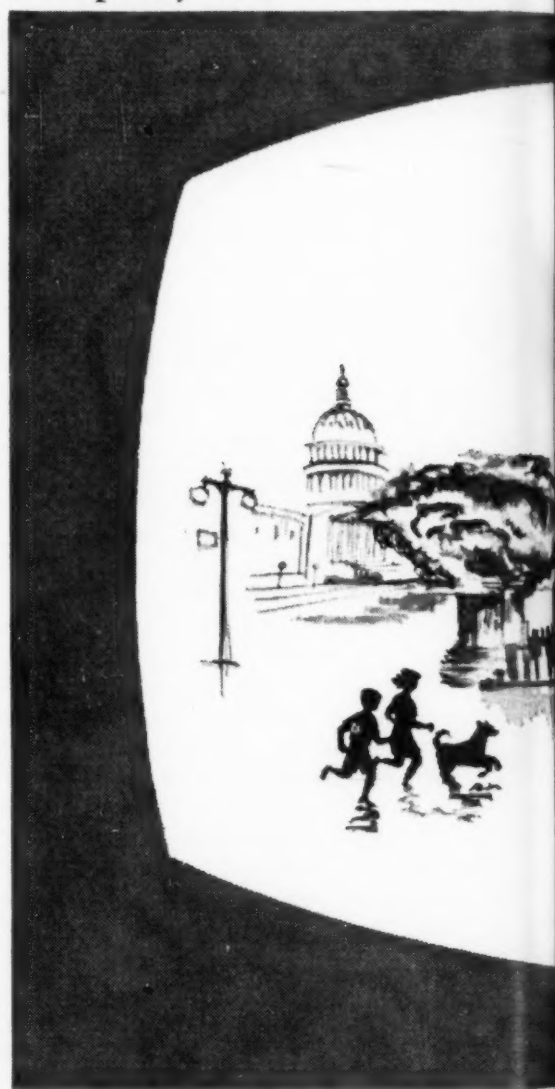
WHICH WE LIVE

As parents and teachers do we try to isolate the child
or insulate the child?

Very properly we should protect our children from certain evils, but over-protection is a disservice rather than a service. We do not expose our children to diseases, but can we shield the child completely from the evil that is in the world? Do we want our children to be unprepared for the crises, the problems, and issues that they must face? Can we really keep Johnny in his own backyard? To isolate or to insulate; that is the question.

We live in a shrunken world. New media of communication and transportation have made it one neighborhood. What happened in Thailand 15 minutes ago is flashed on the air waves that reach to the end of the earth. While ours is a smaller world, it is also a much more complex world. It has forces at work that are beyond the control of any nation or beyond the full understanding of any one person. The United States Commissioner of Education (Sterling M. McMurrin) recently told a group of educators, "The day of our local isolation and our national isolation is ended, and unless we recognize that isolation is ended, we are likely to face destruction of our society and culture." Today's child must learn more than any other child in history. He must be prepared to meet problems no other child has ever faced.

Formerly the rural countryside protected the rural church. Several generations ago a foreign language was the buffer between the Lutheran congregation and its neighborhood. Industrialization, mechanization, progress in transportation and communication, and urbanization have changed much of this. Via TV and radio the whole world streams into our living room and



cannot be kept out. Yet ever so many of us try to conduct our lives and educate our children and engage in religious practices as though we lived in the world of our great-grandfathers.

Today the world is marked by stress and recurrent crises; imperialistic and militant communism; conflicting ideologies, some Christian, some atheistic; dislocations of uprooted peoples; woeful lack of the necessities of life for vast numbers of the world's population. Economic and social disintegration in many countries calls for a moral and spiritual fiber many people do not now possess.

We are, furthermore, engaged in a world struggle as to which strategy of life will survive. Whole nations are in such convulsion and in a process of such rapid change that the task of maintaining stability, of balancing freedom with responsibility, is staggering and almost forbidding. "In the scientific world reason has become technical reason," says Dr. Gordon Jackson, "con-

cerned almost exclusively with means and separated from the true ends and purposes of man."

And Dr. Donald C. Stone of Pittsburgh University puts it forcefully when he says, "Today, as never before, the primary need is to develop spiritual resources for life in our society and an awareness of the relevance and meaning of personal faith to all areas of life: social, political, economic."

THE CHRISTIAN IS LIVING IN TWO WORLDS

Shall we isolate or insulate the child?

We cannot isolate, nor can we afford to be indifferent to the kind of world that God has placed us into. Sometimes the church shies away from the social problems of the world and keeps its people thinking in the traditions of days long gone by.



AND

SOCIETY

* Oscar E. Feucht, Secretary of Adult Education, is the author and editor of numerous publications related to Bible study.

Christians, moreover, at times live with a laissez-faire attitude and go to church merely as an escape from life. These people regard the church as a ship of refuge. Some of this is due to nonconcern, and some of it is due to the false understanding of the separation of church and state.

Dr. Stone very properly says, "The number of church members who understand the moral and ethical issues in the role of government and public policy seems frighteningly small."

In today's business and public life it is not easy to tell who is or who is not a Christian. The distinctive character of Christian witness seems to disappear in the fog of secular practices and evil environment. For many church members the Christian faith appears to have little connection with secular life and is regarded as a matter for a Sunday discussion with certain people at a certain place, but not as a matter to be translated back into the life of the world.

It is here that we must teach young and old once again the fact that the Christian lives in two kingdoms: the kingdom in which Christ is his Lord and Master, and a kingdom, republic, or democracy governed by men. He becomes a citizen of the latter by natural birth and of the former by spiritual birth. He has privileges and responsibilities in both kingdoms.



These two kingdoms cannot be completely divorced from each other. They exist side by side. God is the Author of both. Luther called one the kingdom to the right (church), and the other he called the kingdom to the left (government). We Christians live and serve in both at the same time. The same motives of love and devotion that urge the Christian to worship, witness, and extend Christ's kingdom also move him to lead an honorable and peaceable life and to work for the good of his community and the welfare of society. His "heavenly citizenship" gives meaning and depth to his "earthly citizenship."

Christian parents are concerned that their children are properly equipped to fulfill their mission in both kingdoms — also in all areas of civic, political, economic, and social life. To help Christian parents achieve their purpose, the book *Your Child and Society* was prepared.

It is important that Christian parents realize that the church stands in a line from God to the people as a mediating, ministering society of God's grace.

It is gathered by God, filled with His Spirit, and thrust back into the world to call people to reconciliation to God in Christ. Its mission is to declare the unsearchable riches of God; to declare the acts of God to men for their salvation.

Martin Luther was very conscious of this phase of the church's interest and work and therefore called for Christian lawmakers, judges, and administrators who taught and preached against the privileged classes and selfish interests and who made every Christian responsible for justice and freedom. When this does not take place, the public morality corrodes and withers. If Christian parents are not interested as to how government is conducted, or even what kind of people are in government, then surely our society is in a bad way. A major task of Christian education is to provide the principles, ideals, religious building blocks, and individual skills so that Christian citizens may understand the forces abroad in the world and can help guide those forces into moral and ethical channels. A better society requires, first of all, better persons — such persons as are fully committed to God's purposes for man.

HOW YOU CAN SEND YOUR CHILD INTO THE WORLD EQUIPPED

Your children will need more training than you and I needed when we were growing up, because the world has become much more complex and the issues are more involved than ever before in history. We cannot train them to meet every one of these problems with any single course, not even one in Christian political science; but we can give them the basic principles of Law and Gospel, of faith expressed by love to God and man. We can help them understand that they are citizens in two kingdoms and that their Christian faith has been given to them not to hide in a corner or to lock up in a closet, but to take out into the world and to be expressed by what they are, by what they do, and by what they say. We can help them get a balanced view of society. We can keep them from becoming negative and help them be positive and constructive in their outlook on life and the world. Above all, we can give them the proper Christian attitudes toward their fellow men. We can help them practice citizenship by showing our interest in our home communities, so that these children, as our sacred trust, leave us prepared to make a Christian contribution to the world in which they live. In the achievement of this purpose the Christian school (elementary, high school, college) plays an essential role.



Church, home, and school need to unite their forces, re-examine their curricular program, and greatly intensify their educational efforts if a Christian sense of values and a Christian way of life are to prevail in American culture and if we are to give to the next generation responsible, honest, and constructive members of society who have acquired a Christian perspective of life.

The Christian spirit is vital to the solution of all our major problems in society: the use of atomic weapons, feeding hungry millions, use of the peace corps, population pressures, American materialism, foreign aid programs, and the problems involved in our vote at the next county election.

The Attorney General recently said, "No laws can be effective against juvenile delinquency, moral laxity, or corruption in business or sports unless there is a change in America's moral attitude."

The reasons for ineffectiveness are far less a matter of technical competence than lack of Christian motivation and genuine concern for people. What is needed is the warmth of spirit and selfless service that comes from a person truly committed to Christ as Savior and Lord.

PEN SWIPES

- In *VFW Magazine* Bill Vaughan said, "It might be a good idea if the various countries of the world would occasionally swap history books, just to see what the other people are doing with the same set of facts."

- "If I could get a message over to the youth of this country," said J. C. Penney, "it would be that success in life does not depend on genius. Any young man of ordinary intelligence who is morally sound, above-board in his dealings, and not afraid of work, should succeed in spite of obstacles and handicaps, if he plays the game fairly and squarely and keeps everlastingly at it. The possibilities before one are measured by the determination within one."

- In *Phi Delta Kappan* Don Robinson makes this observation: "A curious apparent reversal has taken place. We now teach some students the rudiments of research in the fifth grade while we teach others how to spell in college."

- One of the troubles today is that the only tanning being done is by the sun.

- European proverb: The wolf can always be hired very cheap as a shepherd.

- Mr. Merton states in the *New Yorker*: "The test of any specimen of writing is whether it says much in little or little in much."

- This is possibly how an educational psychologist would evaluate this ancient lullaby: "Rock-a-bye baby (Balderdash! What does rock-a-bye mean?), In the treetop (a fine place to leave a baby!), When the wind blows, the cradle will rock (silly belaboring of the obvious!), When the bough breaks, the cradle will fall (see above criticism), Down will come baby, cradle, and all (implanting a gruesome picture in a tender mind).

- Collegiate English undergoes its own process of evolution. A "pullman course" or a "gut course" is an easy one. When a student is "out to lunch" he is not concentrating. "Romp and Stomp" is the English ballad and folktale course. "Stones and Bones" is the introductory anthropology course. "Darkness at Noon" refers to art lectures being given at midday.

December 1, 1961

Dear Clyde:

There may be times when attention to details is unimportant. But more often than not, to neglect the details is to invite frustration and failure.

The annual church picnic is going to be less than a success if somebody forgets to order the hot dogs, buns, and mustard. Everybody's going to be upset if only half of the potential audience is informed that the choir concert has been rescheduled from 8:00 to 7:30 P. M.

Children's Christmas Eve services are no different. Unless the details are well in hand, the service is bound to degenerate into something less than a service. What could have been an uplifting spiritual experience becomes a "Well, I'm glad that's over for another year" kind of travesty.

Take the service I attended several seasons ago. It happened to be a filmstrip service; one which, according to the service folder, was "designed to lead Christians young and old to adore the Christ Child; and having worshiped Him . . . to go back into the world not only with a deeper faith in the Christ but also with a more burning love and concern for all men." As I glanced through the folder, I had the feeling that these goals, though lofty, could be attained.

Unfortunately, someone had neglected to give enough attention to the details. The ushers, for example, forgot to douse the lights in the rear of the church during the filmstrip portion of the service. The result was twofold: the pictures on the screen were less intense than they should have been, and the congregation, instead of letting the narrators sweep it along from one scene to the next, was constantly tempted to squint at the text of the narration printed in the service folder.

On the other hand, maybe the congregation was fortunate in being able to succumb to the temptation. Otherwise, whole portions of the narration may have been lost completely. Someone, you see, had neglected to train the narrators in the art of using a microphone. Most of the narrators stood either too close to, or too far away from, the microphone, with the result that the worshipers were at times lifted from their seats by a roar, while at other times they got earstrain attempting to decipher the whispers that drifted through the church.

There were still other irritations. Like the primary class which sat completely oblivious of the fact that its turn was next — not even the department leaders seemed to know they were on. Or like the song that was substituted for the one in the service folder. The substitute had absolutely no relationship to the theme of the service. Apparently it had been picked simply because the children had learned it earlier in the year.

Having said all this, let me quickly add that I'm not one who expects perfection in all things, least of all in a service led by children. But I do believe that a Christmas Eve service ought to breathe an air of quality. To make this happen requires a concern not only for the goals and the content of the service but also for the mechanics. And it's in the area of mechanics that the detail man (or woman) can make a special contribution, anticipating all the little things that may go wrong and then making sure that they don't.

Which is what I hope they won't for you 24 days hence.

Pernicketyally yours,

MO

Now he is six!

Rose Roloff *

We hope last year has been a happy and fruitful one spent in a Christian kindergarten. How much he has grown physically, mentally, socially, emotionally, and spiritually in one short year! Can we possibly give the first-grade teacher some idea of what he has been taught so she can go on from there? We will try.

Let us consider his growth and development in the five areas of child training.

I. Physical development

A. The average kindergarten child has learned coordination:

- Walking up and down stairs correctly
- Tying his shoelaces; putting on and taking off the majority of his outer garments
- Building with large blocks
- Cutting and coloring neatly
- Working with paints and clay
- Overcoming fear of balls and playground equipment
- Practicing all kinds of activities — running, hopping, skipping, marching, jumping
- Developing some sense of rhythm

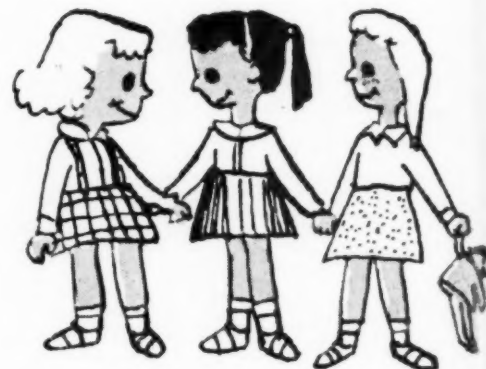
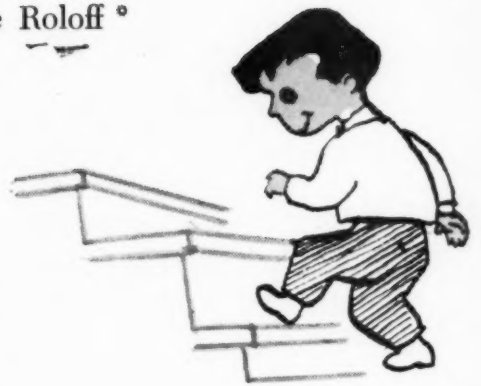
B. A few basic health habits should have been instilled by now:

- Proper use of handkerchief
- Covering a cough and sneeze
- Proper use of the toilet and washing hands after toileting and before eating
- Keeping fingers away from nose and mouth
- Proper kind of garments for cold and wet weather

II. Mental development

A. When the child enters first grade, he should have acquired a readiness for reading. He should have these abilities:

* Rose Roloff is the kindergarten teacher at Mount Olive Lutheran School in Milwaukee. Mrs. Roloff taught kindergarten in Wisconsin public schools for 19 years and in Milwaukee Lutheran schools for 13 years.



- Recognize likes and differences
- Know that the eye moves from left to right on a printed page or chart
- Use quite a large and varied vocabulary
- Listen for rhyming or “sound alike” words
- Name and recognize the colors
- Print his first name in manuscript letters
- Match numbers, colors, pictures
- Put puzzles together
- Listen and follow directions

- A morning prayer
- An evening prayer
- Know some simple poems and finger plays
- Know many songs
- Be able to retell Bible stories by the end of the kindergarten year

C. He should have an acquaintance with numbers:

- He should be able to do some counting
- Know what is meant by numbers

WHAT THE FIRST GRADE TEACHER CAN EXPECT THE KINDERGARTEN TEACHER TO TEACH

- Realize that words are “talk written down”
- Think independently
- He should have acquired an eagerness for learning to read. (A word of caution: Leave the *teaching* of reading to the first-grade teacher.)

B. He should have memory training:

- Know his address
- Know his birthday
- Know his telephone number
- Know some prayers
 - Table prayer
 - The Lord's Prayer

- Have concepts of numbers up to 5 or 10, such as 3 chairs, 3 children, etc.

- Many children will want to write the number symbols up to 10. (Again remember, the kindergarten does not *teach* arithmetic, just a readiness for number fun.)

D. Aesthetic development has taken place in kindergarten:

- Good stories and simple poems are enjoyed
- There is enjoyment in listening to music and in singing
- The rhythm band has helped the ear and hand coordination

— There are the beginnings of art appreciation — color and form

III. Social development

A. By this time, the child about to enter first grade should have overcome some of his self-centeredness:

— He should realize his place in the whole group

— He should have learned to take turns

— He should be willing to share the teacher's time

— He should be getting along in a group

Learning to share

Learning to make friends

Practicing kindness and courtesy to classmates

— Accepting rules of school — playing fair

— Neatness — clean up after work and play

B. The child about to enter first grade should be able to listen and



follow simple directions and then follow through without the teacher's constant reminder. This is necessary so that the teacher can conduct a successful reading group without constant interruptions and interference from the other groups who are to be working independently.

IV. Emotional development

A. The kindergarten child has been busy discovering himself:

— Learning he can make friends

— Realizing his worth

— Receiving praise for accomplishments

— Acceptance of admonition

B. He should have learned self-control:

— Controlling his temper

— Learning to try things

— Learning acceptable ways of getting recognition

— Learning to say, "I'm sorry," if he has done wrong

V. Spiritual development

A. The child at this time should have an understanding or concept of God (on his level):

— An acquaintance with the basic facts and doctrines of our church (again, on his level)

— Know many beautiful Bible stories

B. Proper attitudes should have been developed during the kindergarten year:

— Love of God

— Love of Jesus, his Savior

— Admitting his sin

— Thankfulness for God's works

— A feeling of closeness to God through memorized or *ex corde* prayers

— Anticipation of heaven

— Leading a Christian life to please Jesus

— Awareness of God's presence

— Pride in his church and school

This may look like a large order for the kindergarten teacher, who is preparing the child for the first grade; but if we can make the child's first year of school happy and successful, there is the added chance that his whole school experience will remain enjoyable and profitable.

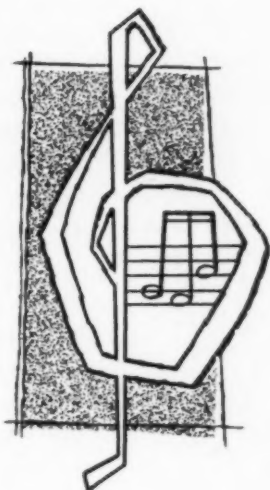
BUNJES'

* Herbert D. Bruening

SERVICE PROPER NOTED

In the liturgical life of the Lutheran Church in America, several dates are of historical significance. Thus 1888 marks the appearance and adoption of the Common Service. It is called the Common Service

- a) Because it embodies the common worship of the pure Christian Church of all ages;
- b) Because of the rule which governed its preparation; namely, "The Consent of the pure Lutheran liturgies of the Sixteenth Century";
- c) Because it was prepared in common by three of the general bodies of the Lutheran Church in America; namely, The United Synod of the South, the General Synod, and the General Council.¹



In 1914, the 29th delegate synod of the Synod of Missouri, Ohio, and Other States, meeting at the Ev. Lutheran Church of St. Luke in Chicago from May 6 to 16, adopted the following committee report: "The Committee recommends the use of the so-called Common Service, the order of service of the English District, which is to embody an English translation of the customary morning

service in use in the Missouri Synod, an order for evening services, together with the necessary antiphons," etc.²

Parenthetically, please note 1895. In this year Concordia Publishing House published Friedrich Lochner's *Der Hauptgottesdienst der Evangelisch-Lutherischen Kirche, Zur Erhaltung des liturgischen Erbtheils und zur Befoerderung des liturgischen Studiums in der americanisch-lutherischen Kirche erlaeutert und mit alt-kirchlichen Singweisen versehen von Friedrich Lochner, Pastor*. This volume is so basic in many ways that it is a standard reference book to this day. Dr. Gerhardt Mundinger, formerly of Concordia Senior College, Fort Wayne, is translating Friedrich Lochner's *Der Hauptgottesdienst* into English, another forward step of liturgical import. In 1941, *The Lutheran*

Hymnal, authorized by the synods constituting The Evangelical Lutheran Synodical Conference of North America, came off the presses of CPH. This hymnal, presently in use, shows certain liturgical progress compared with the earlier *Evangelical Lutheran Hymn-Book*.

In 1942 Concordia published *The Introits for the Church Year*, prepared by Walter E. Buszin at the re-

¹ *An Explanation of the Common Service* (by a committee), 5th ed. (Philadelphia: The United Lutheran Publication House, 1908), pp. 13, 14.

² Quoted from the Rev. Dr. A. Wismar's *The Common Service: Its Origin and Development in Pro Ecclesia Lutherana* (New York: The Liturgical Society of St. James, 1934), Vol. II, No. 1, p. 11.

quest of the Intersynodical Committee on Hymnology and Liturgics. His scholarly eight-page introduction should be required background reading for every student of liturgy. He provides psalm-tone (plainchant) settings for the Introits of the church year, a radical departure from the settings of H. Alexander Matthews, Schmauck, and others.

In 1944 Concordia published *The Graduals for the Church Year* as well as *Sentences for the Seasons* and *Sequence Hymns* prepared by Erwin Kurth and Walter E. Buszin with the same imprimatur as the Buszin book of Introits. Again, the historical introduction to this volume is extremely important.

What Concordia Publishing House has done extensively in providing contemporary music for the liturgy in recent years, Edward W. Klammer, manager of the music department of Concordia, set forth comprehensively and usefully in LUTHERAN EDUCATION of April 1961 (pp. 399 to 403). Every church musician in our circles and in other liturgical church bodies ought to keep on file Klammer's article, *Contemporary Music for the Liturgy*, for frequent reference.

Of course, there have been other liturgical landmarks, such as, for example, the writings of Luther D. Reed, F. R. Webber, A. Wismar, Sr., Walter E. Buszin, and others, as well as the publication of the *Service Book and Hymnal of the Lutheran Church in America*, 1958, reviewed in *Response of Advent* 1960 (Vol. II, No. II, pp. 32—34) and other notable books containing music for the Liturgy of the Lutheran Church.

And now we come to 1960, a milestone in the history of liturgical music for Christian congregations worshipping in English anywhere in the world. This is the year that *The Service Propers Noted* appeared on the market. Walter E. Buszin, chairman of the Commission on

Worship, Liturgics, and Hymnology of The Lutheran Church — Missouri Synod, writes in the Foreword (in part):

...The Formulary Tones, though related to plainsong and, in part, to chorale melodies, are nevertheless genuine chant which take into consideration the intrinsic and distinctive character of the English language. Since they are related to music that is familiar, they will not sound strange or dated. On the other hand, the elements of originality, freshness, and vigor are not lacking.

Making these settings of the Introits and Graduals of the church year available indicates that, though rooted in the traditions of the past, we of the church accommodate ourselves to the best standards and practices of the present. Although the extremes of much musical modernity have not been employed in these Formulary Tones, yet they are creations of the present. They were written for the church of the 20th century and hence become a part of the rich musical heritage of the church. It is our hope that they will enjoy widespread use and help to pave the way for the creation of further materials for the services of corporate worship of the church.

The second part of the Foreword, written by Theo. Hoelty-Nickel, reads:

The author of this volume has given the problem many years of intensive study. His approach to the question of English chant is, in my opinion, the only correct answer to the problem: *Create new melodies, designed to carry the English text as perfectly as possible in its rhythm and inflection.*

I wish this volume well. It is a fitting and important contribution to the musical heritage of the church.

Anyone interested in *The Service Propers Noted* even in a general way will do well to ask CPH for the 9¼ × 12¼ four-page advertisement and order blank showing an actual page size of the choir edition and an actual page size of the accompaniment edition. This small brochure also contains descriptive matter: a biography of Paul Bunjes and brief reviews by Harold Gleason, Robert Bergt, Edgar S. Brown, Jr., and M. Alfred Bichsel.

The melodies Paul Bunjes provides for all Introits, Graduals, Tracts, and Alleluias are neither so simple as to be stark nor so florid as to be formidable. Rather they are a happy medium. Though texts and melodies are easy to read and simple to sing (so says the advertisement), they require at least as careful preparation as a worthy anthem because the service propers are a part of the structure of the liturgy. As one who has heard choirs in our churches sing service propers to a variety of musical settings since 1925, I believe that *The Service Propers Noted* is an epochal work. It is a bearer of the Word in a truly churchly and contemporary style both as to literary merit and as to musical appropriateness. The new melodies of Paul Bunjes have a solemnity, fluency, and spontaneity about them that make them haunting and intriguing. I predict they will wear well.

The Preface of the Book of Accompaniments discusses: The Formulary Tones, Supplements, Performance, Singing the Chants, Rhythm of the Chants, Organizing the Chants, Accompaniment, The Incipit, The Registration, The Clausulae, and Acknowledgements. A complete explanatory monograph, discussing the Formulary Tones in detail, is projected by the publisher. It will be entitled *The Formulary Tones An-*

notated. A demonstration recording is to be available late in 1961.

Bunjes states that "The organ accompaniments provided for the tones are obligatory; the full and proper disposition of the rhythm and the effect of the modality are not fully realized until the accompaniment cradles the chant melody." His point is well taken, yet it means the end of unaccompanied chanting of the service propers. (Exception: the clausulae in four parts.) To provide unaccompanied chanting in part, at least, choirmasters will have to use Concordia's musical settings for the service propers by Willan, Bender, Wienhorst, and others.

In the directions for registration, Bunjes speaks of stops not generally found in our organs, I fear. How many organs in our circles have a Musiziergedackt, a Pommer, a Geigendprincipal, a Kleinoctave, or Harfenprincipal? For organists not familiar with these stops Bunjes might do well to list stops of the conventional organ similar in quality and character.

The prices of the various volumes may seem prohibitive to many a choir and choirmaster at first. On second thought, however, bearing in mind the superior content of the volumes, their superb typography, the excellent paper stock, and perhaps in some ways a relatively limited market, we realize that Concordia Publishing House will just about break even in the publication of *The Service Propers Noted*. The spiritual and musical dividends, however, which the work of Paul Bunjes, his collaborators, and CPH will yield in the lives of many children of God is beyond our calculation. Only eternity will reveal the rich blessings God, we pray, will bestow on the diligent and proper use of *The Service Propers Noted* by Paul Bunjes.

* Herbert D. Bruening has served as teacher, principal, organist, and choirmaster in New York and Chicago. He has written chiefly for LUTHERAN EDUCATION and *The Diapason*.

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icasso, Braque, Pollock, Cezanne, Frank Lloyd Wright —

have these men and their creative efforts received any attention in your classroom, especially in your art appreciation program?

Have you opened your eyes or your intellect to the rich experience of the visual arts — painting, drawing, graphics, sculpture, architecture, crafts — their techniques, materials, or relevance for our society? Have you helped your pupils to see and understand?

Has the panorama of the arts included masters past and present or just a few "cute" calendar illustrations? Has contemporary religious art a place in your program? Have your students received an adequate exposure to this area, which is part of their heritage?

What is the role of art appreciation in Lutheran elementary education?

Appreciation is a necessary segment of the total art program. Knowledge (basic facts, tools, materials) and creativity (actual completion of many and varied art problems) are indeed important, but they need to be complemented — enriched by appreciation.

One of the basic objectives of the Lutheran elementary art program is to engender in the pupil an awareness of man's created order in all parts of the world. To know a country and its people is to understand its arts. In view of our shrinking globe the teacher must select materials; he must organize, expose, and motivate in order to teach successfully this important avenue to understanding.

Another basic objective must follow. All of man's creative efforts are for the glory of God. This

Anyone?

objective constitutes a special challenge for our Lutheran school system. The challenge is obviously that of exposing our pupils to the vast lore of religious art, ancient or contemporary. We have a glorious opportunity, a God-directed mandate, to apprise our young of the role of art in the worship of our Lord. Symbol, painting, sculpture, architecture, stained glass, manuscript, and other visual arts are to be developed for His service. The understanding and appreciation of these forms must be developed on the elementary level, or else we will perpetuate congregations that know little about the adornments of the house of worship and that have a meager knowledge of religious arts as they can be used in school, home, and community.

What direction will our art appreciation program take?

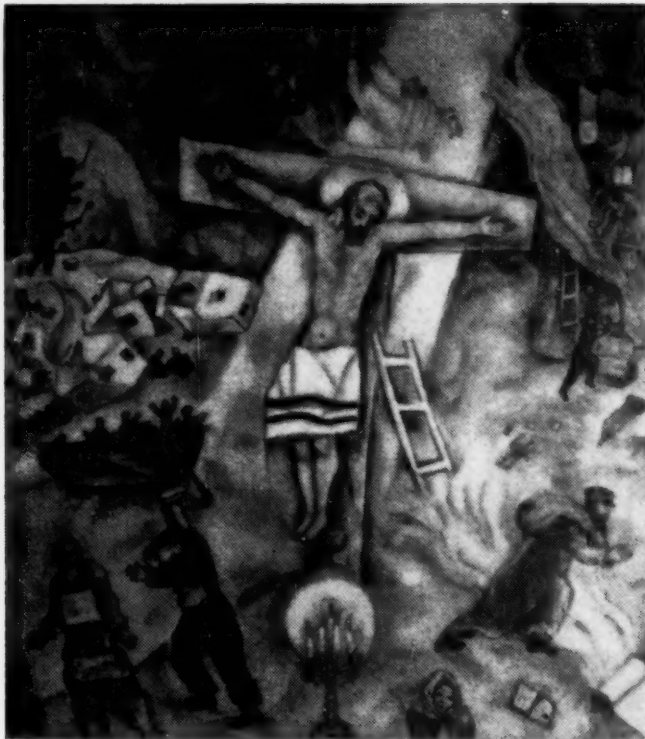
A most important direction has already been set forth in the phrase "masters past and present." Thorough teaching of art appreciation demands an open mind; an awareness that the 20th century also has a great wealth of meaningful arts — we dare not stop at the Renaissance or the 19th century. Picasso, abstract expressionism, modern architecture, and Calder's mobiles belong to the heritage of this first grader. If the teacher feels a lack of preparedness, a lack of response to 20th-century art, then this same teacher should determine to grow with the class. Expose the pupils to many different schools of art — abstract, realistic, impressionistic, surrealist. An instructor in art appreciation should not selfishly expose pupils only to the types of painting, sculpture, or architecture that he likes.



Recognition of contemporary expression must not stop at the church doors. Some people are content to stop with Hofmann and Sallman paintings or with Gothic architecture. The 20th century has given us a number of masters in religious painting, sculpture, and architecture. Permit the children to experience the stronger, bolder art expression of Rouault, Gauguin, Dali, Saarinen, and Epstein. Note the illustration of Marc Chagall's "White Crucifixion."

Chagall's youth in Russia is reflected in the composition of his painting. His dream-world concept of Christ's crucifixion is in contrast to the somewhat sentimental concepts of his 19th-century predecessors.

* Walter W. Martin is assistant professor of art at Concordia Teachers College, River Forest. His M. A. in Art Education is from New York University.



Another direction for the teaching of art appreciation is the awareness of the basic content of art creations.

This basic content is (in part):

Line — curved, horizontal, vertical, timid, bold lines.

Area — two-dimensional squares, circles, amoeboid areas.

Tone — light to dark in art creations.

Volume — three-dimensional cubes, spheres.

Texture — the surface quality.

Color — the many hues of the art creation.

These are the pathways to a fuller understanding of the visual arts, aside from interest in the objects of the painting and interest in the facts of the artist's life. On all teaching levels of the elementary grades, emphasis should be placed on the basic content first, other facts of interest second.

An illustration of the use of the basic art elements has been drawn for Joan Miro's "Personages with Star."



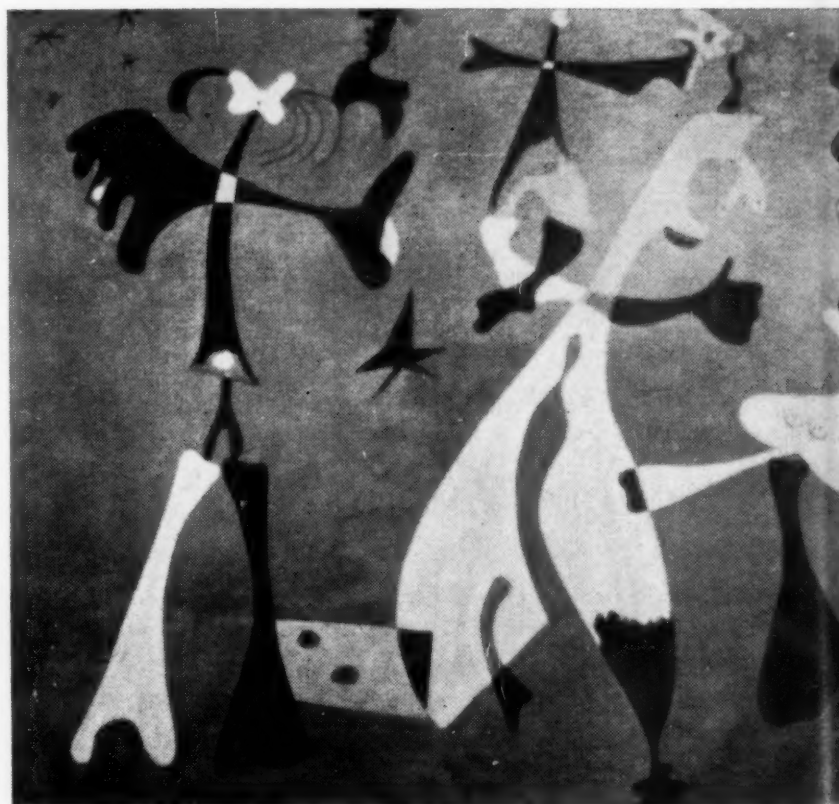
LINE



AREA



TONES



Joan Miro's Personages with Star

How does one plan instruction in this area of the appreciational experience?

On the kindergarten-primary level the teacher might use these several directions:

1. Purchase a fine print of a painting. Fine, large-sized prints can be purchased at nominal expense in many bookstores, department stores, museums, and print companies. Display it with a simple frame or mat. Remember, hang the print at the eye level of the children, not the ceiling of the room.

2. Feature a print a month. Exchange the prints from room to room. Hang the prints in empty halls, on cafeteria walls, on stairways, or at other places in the school plant.

3. Prepare basic information on the print. Build the material on the art elements and other facts of the painting. Let the pupils identify themselves with it by means of class discussion. Use an informal approach rather than a formal art appreciation lesson.

For the middle grades these directions would apply:

1. Develop a series of study prints. Find a free or inexpensive source of illustrations of painting, sculpture, architecture, and the crafts. *Time*, *Life*, and *Horizon* magazines are most useful. Paste the illustrations on cardboard for student study.

2. Make use of a print-of-the-month program in co-operation with other rooms.

3. Visit museums and galleries. Most large museums have very fine educational programs.

Directions for art appreciation on the upper elementary grades might include the following:

1. An exhaustive study of art elements, biographical information on the artist, and data on the schools of painting should be made. This will add to the depth of the art experience.

2. Additional visual aids might be used — art slides, movies, filmstrips.

3. Field trips could be taken to museums, galleries, or art studios.

4. A formal art appreciation series could be secured for upper elementary grades.

Listing of painters, sculptors, architects, craftsmen, and their works:

Paul Cezanne, "The Card Players"
Edgar Degas, "A Ballet Seen From an Opera Box"
Paul Klee, "Twittering Machine"
Pablo Picasso, "Guernica"

Piet Mondrian, "Composition in White, Black, and Red"
Jackson Pollock, "Number 29"
Joseph Albers, "Homage to the Square"

Georges Seurat, "A Sunday Afternoon on the Grande Jatte"

Vincent Van Gogh, "The Old Peasant"

Charles Burchfield, "Mid-June"

John Marin, "Maine Island"

William De Kooning, "Excavation"

Robert Motherwell, "Wall Painting III"

Albert Ryder, "Moonlit Cove"

Wassily Kandinsky, "Improvisation No. 30"

Byzantine painters

Religious Paintings:

Marc Chagall, "Crucifixion"

El Greco, "Assumption of the Virgin," "Pentecost"

Henri Matisse, "Church at Vence, France"

Siegfried Reinhardt, "Allegory of Cain"

Albrecht Dürer, "Adam and Eve"

Michelangelo, "Sistine Ceiling"

Georges Rouault, "Three Clowns"

Paul Gauguin, "Yellow Christ"

Salvador Dali, "Christ of St. John of the Cross"

Sculptors:

Primitive sculptures

Giocommeti

Alexander Calder

Auguste Rodin

Henry Moore

Harry Bertoia

Architects:

Walter Gropius — Eero Saarinen — Frank Lloyd Wright

Ceramists:

Carlton Ball — Bernard Leach

Furniture:

Charles Eames — Paul McCobb

Additional sources for art appreciation

For prints write to the following:

Metropolitan Museum
New York 28, N. Y.

Museum of Modern Art
11 West 53d St.
New York, N. Y.

The Art Institute of Chicago
Chicago 3, Ill.

Harry N. Abrams
6 West 57th St.
New York 19, N. Y.

Artext Prints, Inc.

Westport, Conn.

For visual aids — art slides, movies, filmstrips:

Dr. Konrad Prothman
2378 Soper Avenue
Baldwin, Long Island, N. Y.

International Film Bureau, Inc.
57 East Jackson Blvd.
Chicago 4, Ill.

American Library Color Slide Co.
222 West 23d St.
New York, N. Y.

Indiana University Audio-Visual
Center
Bloomington, Ind.

For art appreciation series:

The Instructor Art Appreciation Series
F. A. Owen Publishing Co.
Dansville, N. Y.

Barton-Cotton, Inc.
2604 Sisson St.
Baltimore 11, Md.

Art Seminars
Metropolitan Museum
New York 28, N. Y.

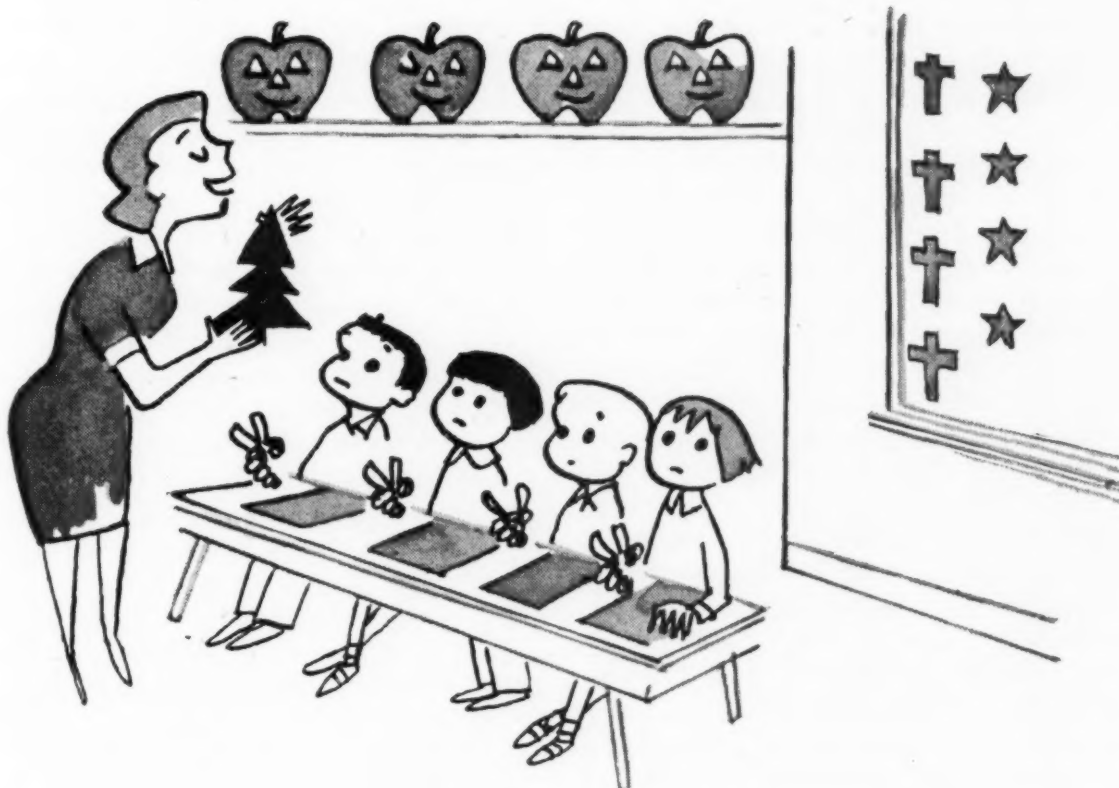
Book Sources:

Barr, Alfred H., Jr. *What Is Modern Painting?* 5th ed. New York: Museum of Modern Art, 1952.

Gardner, Helen. *Art Through the Ages*. 4th ed. New York: Harcourt, Brace and Co., 1959.

Myers, Bernard S. *Modern Art in the Making*. New York: McGraw-Hill Book Co., 1959.

Taylor, Joshua C. *Learning to Look: A Handbook for the Visual Arts*. Chicago: University of Chicago Press, 1957.



Now, children, let's be original!

Worth Reading and New

STANDARDS FOR SCHOOL LIBRARY PROGRAMS. The American Association of School Librarians. Chicago: American Library Association, 1960. 152 pages. \$3.00.

Standards for School Library Programs is a revision of the standards published in 1945. The executive boards of 20 professional organizations were represented on the committee called into being by the American Association of School Librarians.

The basic requirements for truly functional school library programs are set forth in the form of qualitative and quantitative standards, which apply to the various types and sizes of schools and to all levels of elementary and secondary education. These standards consist of three main types: principles of policy and practice, principles of administration and organization, and specifications for staff, materials collections, funds, quarters, and equipment. The American Association of School Librarians states that the school library should supply individual reading guidance and assistance in developing the school curriculum and serve as a center for instructional materials: books, other printed materials, films, recordings, as well as other media of communication.

The second portion of the book deals with planning and implementing school library programs. The challenges and responsibilities of school boards, administrators, super-

visors, library staff, and teachers are carefully delineated.

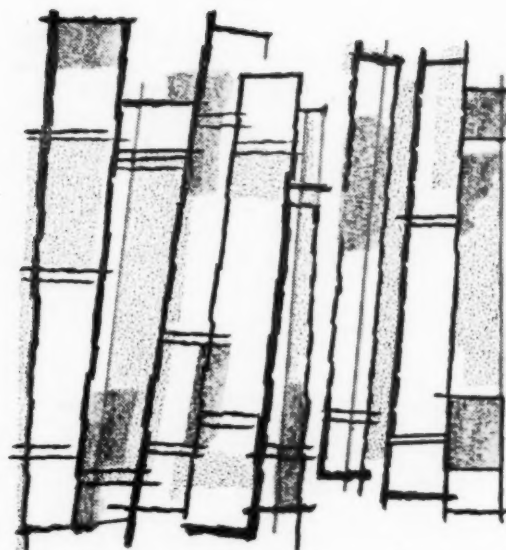
Part III, dealing with administering the school library, discusses the materials collections and the need to make these materials easily accessible. There is also a chapter entitled "Library Resources and Services in Schools Having Fewer Than 200 Students." This discussion is especially appropriate for Lutheran educators, since the majority of our Lutheran schools are in this category.

An excellent Bibliography is also included in this book. Readings are suggested concerning recent educational trends, related library references, audio-visual aids, and basic aids in materials selection.

The accompanying "Discussion Guide," a 16-page pamphlet under separate cover, is designed to serve as an aid in planning and conducting numerous types of meetings on the various aspects of library programs.

This reviewer believes that it is most significant that this book, as well as other literature in the field of library services, speaks of "library programs" and not merely libraries or books. There must be a genuine determination to make these materials accessible and cogent to the curriculum of the school.

KARL O. GANDT
Walther Lutheran High School
Melrose Park, Ill.



THE ENGLISH BIBLE. By F. F. Bruce. New York: Oxford University Press, 1961. 234 pages. \$4.00.

This interesting book makes a valiant effort to trace the history of the translations of the Bible from Caedmon and Aldhelm to *The New English Bible*, which has appeared in print this year after 15 years of preparation. The task is an impossible one in a book of 234 pages, but at least Professor Bruce has managed to give a cursory overview of the subject. The history of the English Bible up to 1611 occupies the first half of the book, and the multitudes of English and American versions since that time are treated in the remainder.

This is a book by a British scholar, and it is understandable that some American efforts at Bible translation are not noticed — among them our own Dr. Beck's *The Christ of the Gospels*. But it is a little disconcerting in a book of this kind to find so much space given to Ferrar Fenton's version (pp. 160–166) and so little to the Smith-Goodspeed Bible (pp. 172 to 173). Goodspeed's version, by the way, is given unstinted praise, and yet Professor Bruce finds fault with the Berkeley version (p. 222) because it translates "justified" as "made righteous." Goodspeed's translation "made upright" is far worse.

The treatment of the various versions is spotty, and the analysis of the translations often confines itself to the treatment of a few verses. Anyone who is interested in the history of the various translations, however, here will find much of value. At least it will give those who do not operate with the original languages an insight into the task of the translator and sympathy for it.

This is a field in which much more ought to be done. A detailed history of the English translations would be of great value, and a thoroughgoing literary analysis of modern translations, one similar to Butterworth's *The Literary Lineage of the King James Bible*, might well point the way

to a new modern translation more acceptable than anything we have at present.

S. W. BECKER
Concordia Teachers College
River Forest, Ill.

DEVELOPING LANGUAGE SKILLS IN THE ELEMENTARY SCHOOL. By Harry A. Green and Walter T. Petty. Chicago: Allyn and Bacon, Inc., 1959. 513 pages. \$6.00.

The authors of this text have developed a basic and sound program of language arts (oral and written expression) for elementary schools. For such a program the book contains their explanations and recommendations based on their extensive analysis of the known results of current educational research in the field.

Through the use of a nontechnical style and clear organization, teachers and even interested parents not thoroughly acquainted with educational methods, materials, and jargon can gain an understanding of much of the material dealing with the philosophy, or psychology of learning, and with theoretical and practical approaches and applications to the educational objectives necessary in a good language arts program.

This lengthy text is quite thorough in many respects. For example, oral expression and communication is treated in chapters 4, 5, and 7 under the general division heading "Objectives of the Language Program." It is again treated in chapters 10, 11, and 13, with other ramifications in other chapters, under the general topic "Techniques and Methods of Developing Language Skills." To complete the topic, chapter 19 deals with evaluation. However, there is much repetition due to the thoroughness of treatment and the separation of the topic into its different aspects throughout the text. Almost identically worded sentences and paragraphs are repeated a number of times.

The areas of spelling and handwriting are given brief treatment in comparison with some of the other areas. Excellent information is given, however, for teaching these facets of written communication also through the presentation of objectives, theoretical generalizations, and some methodology.

This text could be a helpful addition to the elementary school's professional library shelf.

AL SENSKE
Concordia Teachers College
River Forest, Ill.

TALKS WITH TEACHERS. By Alice Keliher. Darien, Connecticut: The Educational Publishing Corp., 1958. 148 pages. \$2.95.

During the four years her articles have appeared in *Grade Teacher* Dr. Keliher has covered every important phase of teaching in 24 down-to-earth articles. These now appear in 24 chapters packed with valuable ideas. Such titles as the following should challenge both the beginning teacher and one who has had years of experience:

Creativity or Conformity in Education — Our Choice

Teachers Are People

Creative Teaching in the Classroom

Some Tools of Creative Learning

Parents and Teachers as Partners

The Teacher and His Colleagues

Dr. Keliher encourages teachers to seek out the needs and capabilities of each child and so serve him that he becomes the best person his capabilities permit. It seems that a range of abilities and talents can be sought out and discovered only in a broad program of education in which our young have the opportunity to test themselves in order to learn what their contributions to our society can be.

In another chapter, "Teacher Among Teachers," she points out that teachers need to feel affection, personal security, and a sense of commit-

ment to a noble cause. She asks: "Do you as a teacher defend the efforts, the good intent, and the concern you know that teachers have exerted in the interest of boys and girls?"

Regarding new teachers Dr. Keliher says, "Be ready to give advice when asked, share materials, confer gladly about children whose behavior is puzzling."

Dr. Keliher ends the book with 15 signs of a good year. If all of these appear, you will be a relaxed, serene, believing teacher with a deep set of values.

Eleanor Roosevelt writes in the Foreword of the book: "Teachers must fight for an opportunity to broaden their own horizons. One of the most important things teachers can do is to broaden the horizons of their children and of their children's parents. This book will help many teachers to be more valuable in their world."

To this the Christian teacher may add the still greater help in direction, encouragement, and comfort which we receive from our Lord.

VERNA RAHDERT
Grace Lutheran School
River Forest, Ill.

FOUNDATIONS OF GUIDANCE. By Carroll H. Miller. New York: Harper & Brothers, 1961. 464 pages. \$6.00.

The guidance concept and its significance in contemporary education has developed into broad proportions since the beginning of the century.

The present volume, unlike many others in this field, stresses particularly an understanding of the background and possible potential of guidance. Those who seek specific "how to" techniques and skills in the performance of guidance services will not find the answers in this book. On the other hand, the serious student of contemporary American education will find in this book a wealth of historical and philosophical material which will

broaden his understanding of the nature and place of guidance in education. It is one thing to be skilled in "tricks of the trade" as a performer without a deeper knowledge of the concept of guidance, and it is quite another to perform these guidance skills within the frame of reference of a thorough knowledge, understanding, and appreciation of the nature, function, and development of guidance in education. This latter ability and achievement for the guidance worker appears to be the objective and the message of the well-organized and scholarly developed *Foundations of Guidance*.

ALBERT V. MAURER
Concordia Teachers College
River Forest, Ill.

TEACHING YOUR CHILD ABOUT GOD.

By Claudia Royal. Westwood, N. Y.: Fleming H. Revell Company, 1960. 186 pages. \$2.95.

Teaching Your Child About God is an engagingly written, quick reference for parents whose children range in age from infancy to five years. Notes and suggested readings at the end of the book are from recognized references in the field of child psychology and religious education. The guidance of the author into further investigation of issues, concepts, and purposes of religious education and of child rearing generally is well taken.

These 153 pages of applied psychology serve as good reading for young couples, especially those who recently had their first child. They contain many hints on child growth and development which are set in a devout context. Especially noteworthy are the chapters on "What to Teach" (with its commendable list of Bible references for the child's story hour) and "How to Teach" religious truth to the young child. It might be stated that, while the author repeats unequivocally that the young child can be helped in his search for God, and that parents are the persons who have

the first obligation in this regard, the role of God as Searcher for the sinner (the God-looking-for-man orientation), while implied, might have been spelled out more clearly. While the book strongly reflects Christian sensitivity and conviction, it sounds a bit too "sweet" at times for a fact-oriented or earthy reader.

The principal benefit to be derived from reading this book will be encouragement for parents of young children to become aware of their part in the everyday teaching of religious truth to their young, and suggestions on how to achieve these goals under the inspiration and guidance of God in Christ. It is recommended for Christian parents and for those parents (Christian or non-Christian) who wonder just what approach to take to their growing child on religious issues.

OLIVER E. GRAEBNER
Valparaiso University
Valparaiso, Ind.

THE STORY OF CHRISTIAN HYMNODY. By E. E. Ryden. Rock Island, Ill.: Augustana Press, 1959. 670 pages. \$5.95.

This volume is a revision and enlargement of the author's *The Story of Our Hymns*, published in 1930. In order to "stimulate a more genuine appreciation and a deeper love for the great lyrics of the Christian Church," the author has presented "such facts and circumstances surrounding their authorship and composition as will result in a better understanding of the hymns themselves." Since the author was a member of the intersynodical commission which prepared the *Service Book and Hymnal of the Lutheran Church in America*, areas of peculiar interest to Lutherans are covered more adequately than they would be in most other publications in this field.

The book is divided into five parts, devoted to Early Christian, German, Scandinavian, English, and American hymnody respectively. With the exception of a few chapters dealing with

general periods and localities, or with the development of noteworthy hymnals, the usual chapter organization is centered in the work of a particular author and includes some biographical material. Since contemporary events had an effect on many of the men and their literary products, these are briefly summarized also. Hymn writers whose importance does not merit a separate chapter are treated together with the greater figures with whom they had closest contact.

The book contains a wealth of interesting material useful to pastors, teachers, and church musicians. Of special note is the section devoted to the hymnody of our Scandinavian brethren, a contribution which should be better known within our church. The chapters on hymns originating within the various Lutheran bodies in America provide information which would not otherwise be available.

HERBERT GOTSCH
Concordia Teachers College
River Forest, Ill.

SERMONS ON THE PRODIGAL SON.

By Thomas A. Whiting. Nashville: Abingdon Press, 1959. 111 pages. \$2.00.

The author presents 12 sermons on the parable of the Prodigal Son (Luke 15). Dividing the series into three areas, he writes of Flight, Crisis, and Return. Under flight he discusses the reason for man's flight from God, two sins of the two sons, how to get lost, and wasting life. The crisis of the prodigal is applied to self-discovery,

a new look at home, and crisis as prelude to forgiveness. The return of the prodigal includes a sermon on the great decision to return, portrait of the father, and new garments. The final sermon, "God Had Three Sons," develops the theme of the elder and younger sons contrasted to Jesus, the only-begotten Son of God. The author reveals insight regarding the nature of man. His applications of the prodigal's flight and predicament are helpful in the analysis of human need for the Gospel.

The volume suffers from two weaknesses: (1) it is difficult to sustain the point of the parable in a series of 12 sermons, and (2) it is long on Law but very short on Gospel. Eleven chapters deal with the analysis of sin in human life but omit the primary accent of forgiveness awaiting the prodigal. This is not developed until chapter 12. The author might have climaxed every sermon with the atonement of Christ Jesus awaiting the disobedient son. The Gospel is overlooked in some statements: "It is our glory that we can choose God and the right and find strength in so doing" (p. 22). We can choose God only after God has offered us the grace of Jesus Christ. The chapter "The Road to Self-Discovery" proceeds from the premise that man can discover himself by his own power. Self-discovery is possible only in the revelation of God to man. In general, the volume is helpful to the worshiping Christian.

ROLAND H. A. SEBOLDT
St. Paul Lutheran Church
Oak Lawn, Ill.



for Children & Teen-agers

The reviews were assembled by Jack L. Middendorf, Concordia Teachers College, Seward, Nebr., under the auspices of the Young People's Literature Board.

AMERICAN HERITAGE SERIES

MEN OF SCIENCE; narr. by Michael Blow in consultation with Robert P. Multhauf.

TRAPPERS AND MOUNTAIN MEN; narr. by Evan Jones in consultation with Dale L. Morgan.

PIRATES OF THE SPANISH MAIN; narr. by Hamilton Cochran in consultation with Robert I. Nesmith. Golden, 1961. 153 pp.

Grades 6-8; Ages 11-13 \$3.50
Lib. Bdg. \$3.79 net

These three recent publications in the American Heritage Junior Library series are as well written and beautifully illustrated as other books of this series. They treat a variety of historical subjects and are good additions to a school library.

92 Scientists - Explorers - Pirates

BEGINNING BEGINNER BOOKS

Eastman, P. D. **GO, DOG, GO!**; illus. by author. Random, 1961. 64 pp.

Le Siege, Theodore. **TEN APPLES UP ON TOP;** illus. by Roy McKie. Random, 1961. 63 pp.

Grades K-2; Ages 5-7 \$1.95

Each book has a 75-word vocabulary. Both are interesting, colorful, and valuable in stimulating the beginning reader.

Campion, Nardi Reeder. **PATRICK HENRY: FIREBRAND OF THE REVOLUTION;** illus. by Victor Mays. Little, 1961. 261 pp.

Grades 7-9; Ages 12 up \$3.75

This is a stirring biography of a great man of words and of action. When he was in his youth, his parents were convinced that their lazy son would never amount to anything. When Patrick finally chose his way of life, he became one of America's foremost speakers. Maps, bibliography, and an index are included.

92 - Henry, Patrick

Cavanah, Frances. **ADVENTURE IN COURAGE: THE STORY OF THEODORE ROOSEVELT;** illus. by Grace Paul. Rand, 1961. 111 pp.

Grades 4-6; Ages 9-11 \$2.95

This biography of Teddy Roosevelt's life from his eighth birthday in 1866 to the turn of the century when he became President of the United States is filled with examples of his "Adventures of Courage." From a shy, sickly child he changed to one of our most vigorous leaders. Miss Cavanah has taken this life and portrayed it in the colorful language that appeals to youngsters.

92 Roosevelt, Theodore

Child Study Association of America, com. **READ TO ME AGAIN;** illus. by Garry MacKenzie. Crowell, 1961. 140 pp.

Grades K-3; Ages 4-8 \$2.50

This collection of 36 read-aloud stories and poems has the very young listener in mind. The poetry features

a light, joyful rhythm, and the short stories are witty and happy. Such familiar stories as "Angus and the Cat," "Caps for Sale," etc., are included.

Epstein, Sam and Beryl. **THE FIRST BOOK OF TEACHING MACHINES;** illus. with photographs. Watts, 1961. 50 pp.

Grades 4-8; Ages 9-13 \$1.95

This book introduces a "new way" of learning that is becoming popular in homes, industry, government, and schools. It explains what teaching machines are and how they operate. It shows many kinds of machines and the programs which make them successful. Indexed.

Teaching Machines

Harvey, Tad. **THE QUEST OF MICHAEL FARADAY;** illus. by Lee J. Ames. Garden, 1961. 56 pp.

Grades 6-8; Ages 11-14 \$2.50

May, Charles Paul. **MICHAEL FARADAY AND THE ELECTRIC DYNAMO;** illus. by Geoffrey Biggs. Watts, 1961. 144 pp.

Grades 4-7; Ages 9-12 \$1.95

Tyndall, John. **FARADAY AS A DISCOVERER;** illus. with diagrams. Crowell, 1961. 213 pp.

Ages 14 up \$2.75

The current interest in the physical sciences has no doubt been responsible for the recent publication of three books on Michael Faraday, a scientist who made enormous discoveries in the field of electricity. Faraday's fascinating life and accomplishments make for interesting biographical reading which should be available for the child who is interested in science. The question is, Which one?

The Harvey biography is another of the excellent Garden City series of biographies. It is well-illustrated in full color. The book deals more with explaining Faraday's discoveries than it does with Faraday the man. Because of this, some knowledge of the

physical sciences is required of the reader.

The May biography is also one of a series, the First Biography series. It is more biographical in its treatment, placing major emphasis on Faraday's life and less on complete explanations of his discoveries. This book would be the best of the three for the small school library.

The Tyndall book is more suited to high school libraries. It is a reprint of a series of lectures given by John Tyndall after Faraday's death. It is an excellent book, but a bit advanced for elementary school children.

92 Faraday, Michael

Steinberg, Alfred. **DOUGLAS MACARTHUR.** Putnam, 1961. 184 pp.

Grades 6 up; Ages 11 up \$2.95

Presented here is a human and complex General MacArthur. All the climaxes of the general's life and career are narrated with the same sympathetic skill brought to other biographies of great Americans by this author. This (the first) account of MacArthur's life for teen-age readers follows his career through the Korean conflict and provides an interesting, absorbing, and informative biography.

92 - MacArthur, Douglas

Strachan, Margaret. **MENNONITE MARTHA;** illus. by Charles Geer. Ives, 1961. 144 pp.

Grades 3-7; Ages 8-12 \$2.95

Twelve-year-old girls like brightly colored dresses, and Martha is no exception, but being a Mennonite requires a simple life and plain clothes. Each member of the Sherfey family has a project to help pay for the expensive reaper, a new work-saving machine that strict men like Grandfather consider wicked. In spite of Martha's good intentions the projects seem to result in failure or trouble. This well-written story presents a girl's happy adjustment to Mennonite life.

Mennonites - Stories

News and Notes

OUR SEMINARIES AND COLLEGES

FACULTY AND STAFF

St. Louis

Prof. Lorenz Wunderlich attended the Frankfurt Buchmesse in Frankfurt, Germany, from Oct. 17 to 24 in his capacity as a member of The Lutheran Church—Missouri Synod's General Literature Board.

Prof. Martin H. Scharlemann has been elected to membership in the Studiorum Novi Testamenti Societas, the leading society of New Testament scholars. Dr. Scharlemann will have his book *Qumran and Corinth* published Dec. 1 as the fifth in a series of graduate studies produced by the School for Graduate Studies of Concordia Seminary.

The board of control has elected Prof. Robert Preus and Prof. David Schuller associate professors in their departments.

Springfield

Prof. Arthur Graf, instructor in practical theology, was elected chairman of the Commission on Ministry in Public Institutions of the State of Illinois. This commission is responsible for employing Protestant chaplains for 34 major institutions in the state which are supervised by the Department of Mental Health, Youth Commission, and the Department of Public Safety.

Seward

Ordination services were held at St. John's Church on Oct. 29 for the Rev. Arnold Krugler, instructor in religion, and the Rev. George Haich, instructor in English. At the same service Dr. Theo. Beck was installed as associate professor of music.

Concordia, Mo.

The latest addition to the faculty of St. Paul's College, Concordia, Mo., is the Rev. Woodrow W. Kurth, assistant professor of religion and social sciences.

Oakland

The opening worship service of the 1961-1962 academic year of California Concordia College took place in the chapel on Sept. 6 at 8:30 A. M. The special feature of this service was the ordination of Verlyn C. Clausen, B. S., to the holy ministry and his induction as instructor of religion and classical languages.

ENROLLMENT

Seward

Census data showed a college enrollment of 782 and a high school enrollment of 160. The total, 942, represents enrollments from 34 states and five other countries—Belgium, Canada, Japan, Nigeria, and Sumatra.

CURRICULUM

River Forest

The Executive Committee of the North Central Association has recommended full accreditation for the five-year graduate program leading to the M. A. in Ed. degree. The announcement was made at a meeting of the committee attended by President Koehneke and Academic Dean Carl Waldschmidt.

Developed in the pattern of the "fifth year" program of teacher training, the graduate program is designed primarily to prepare master elementary teachers for more effective classroom and parish activity in the educational system of the church. It also provides courses for school adminis-

trators, high school teachers, and parish musicians.

Oakland

A new sophomore college course entitled "Introduction to Music Literature" fulfills music requirements of River Forest and Seward and will allow students to take one more elective course there. Miss Evangeline Rimbach, M. Mus., is the instructor.

CAMPUS IMPROVEMENT

Springfield

A new statue of Martin Luther, a life-size bust of the Reformer, has been placed on a pedestal before a large picture window in Luther Hall.

Using a 16th-century woodcut as his model, the sculptor, Marvin Martin, modeled the statue in clay and cast it in hydrocol, a superstrength gypsum cement, which has some of the characteristics of plaster but is 100 per cent harder.

A modernistic religious emblem of raw metal created and executed by Martin — a gift of the graduating class of 1961 — has been completed and will be placed on a pedestal in the entrance of the new library.

Seward

Philip Hall, a new men's dormitory, was dedicated Nov. 12, with an address by the Rev. Richard Widman, dean of men, and dedicatory rites by Dr. T. H. Langevin, acting president. The building was constructed at a cost of \$213,700 (including furnishings) to house 62 men and a house counselor.

Fort Wayne

The duties of Concordia's director of campus safety, Prof. Wilbert W. Stelzer, have been expanded to include responsibilities for civil defense, according to an announcement by President Martin J. Neeb.

After conferring with Civil Defense officials, Professor Stelzer has drawn up detailed plans for the Concordia

campus. While they will not afford protection against blast damage, the designated shelters should make it possible for those who take refuge there to survive the dangerous fallout which is likely to follow nuclear attack.

On the professor's recommendation the Board of Control, in its September meeting, made available funds to provide survival materials for about 500 students and faculty and staff members.

Milwaukee

Plans for a \$500,000 campus expansion campaign for Concordia College were approved by the Board of Trustees of the South Wisconsin District on Oct. 12. The proposal for the campaign project was submitted to the District trustees by the South Wisconsin District Expansion Committee for Concordia College. The campaign, to be inaugurated after the Easter season of 1962, envisages the acquisition of residence halls through the purchase of nearby apartments and similar buildings. Prof. Wilbur C. Koester, director of development, pointed out that property recently acquired from the Milwaukee Bible College, on a tract of land adjoining the present Concordia campus, will provide room for all needed new buildings except living quarters for students.

St. Paul

Under the leadership of Dr. John Stach, chairman of the department of religion at Concordia College, Oct. 23-27 was observed as Walther Sesquicentennial Week. During this week a plaque of Walther in Walther Hall, a recently completed men's dormitory, was unveiled by a great-great-nephew of Dr. Walther, Tim Walther, a senior at Concordia High School and the son of Mr. and Mrs. Robert Walther of Minneapolis.

Oakland

The Lutheran Education Society of California Concordia College on Oct.

15 launched its drive for a dormitory fund. The anniversary committee invites interested friends of Concordia to lend either their suggestions or their services to help realize its goal. President Ernest F. Scaer announced that \$1,000 is already available for the dormitory fund drive.

MISCELLANEOUS

St. Louis

The sesquicentennial observance of Dr. C. F. W. Walther's birth took place in the morning chapel and convocation service on Oct. 25. The convocation address was given by the Rev. C. S. Mundinger, professor and onetime president of St. John's College, Winfield, Kans. Other sesquicentennial activities included a Reformation-Walther hymn festival on Oct. 28 and a presentation of the pageant "This Faith — This Fire" on the evening of Anniversary Sunday.

Milwaukee

Co-curricular programs designed to broaden student interest and to provide cultural enrichment are offered on the Milwaukee Concordia campus under the direction of Prof. Robert C. Moeller. The Concordia Fine Arts Series, inaugurated last year, began the current season with a harpsichord recital by Miss Marie Zorn of Indiana University. Five addresses on problems in economics will be presented by visiting lecturers prominent in the financial or industrial life of the Milwaukee metropolitan area. The Religious Forum Series presents lecturers whose discussions are designed to focus attention on the practical application of current religious issues. Each student will be encouraged to take part in the Spiritual Life mission on Jan. 7 and in the activities of Mission Emphasis Week, March 12-16.

St. Paul

On Friday and Saturday, Oct. 20-21, a large number of young people from several upper Midwest states gathered on the campus of

Concordia College and High School of St. Paul for career weekend activities. The group consisted largely of young people interested in vocations of the church, particularly that of the ministry, teaching, and diaconate.

Activities for the weekend consisted of classroom visits, campus tours, testing, individual counseling, a talent show, and a football game.

Concordia College has been conducting career weekends for the past several years under the leadership of Prof. Eugene Linse.

Oakland

A counseling and guidance program at Concordia has been introduced and developed under presidents Walle and Scaer and deans Rubke and Dede. The entering student at California Concordia College receives substantial counseling before enrollment to help determine his educational goal, whether ministerial, teacher-training, deaconess, or general.

Austin

During the week of Oct. 23-27 the Walther Sesquicentennial was observed in a series of special morning chapel exercises. Among the topics presented were the following: "The Church and the Ministry," "Church and State," "The Church's Debt of Gratitude to Walther," "What of the True Visible Church?" and "The Proper Distinction Between Law and Gospel."

BOARD OF PARISH EDUCATION NEWS

Round Table of National Organizations for Better Schools. — On Oct. 12-13 Dr. William A. Kramer participated in this conference which met in New York City. The subjects under discussion were "The Suburban Culture as Compared with Urban and Rural Cultures," "Education in the Great Cities," and "Problems Faced in Improving American Education."

When Dr. Kramer attended the

New York meetings, he also spent a day visiting some Long Island Lutheran schools. On these visits he was accompanied by a representative of the Atlantic District Board of Christian Education and by Dr. Robert Sylwester of Concordia Teachers College, Seward, Nebr.

Dr. A. C. Stellhorn, member of the staff of the Board of Parish Education, was hospitalized for several days during October. We thank God that his condition improved under medication and that at this writing it appears that he will be able to return to his desk in a short time. Dr. Stellhorn served for many years as the Synod's Secretary of Schools. In December 1960 he retired from his position. Since that time he has been serving the board in the writing of a history of Lutheran schools.

Essayist at District Teachers Conference. — Dr. William A. Kramer served the Minnesota District Teachers as essayist when they convened in October in Chaska, Minn.

"Shared Time." — Dr. William A. Kramer, Secretary of Schools, attended a meeting in New York City

in October at which the subject of "shared time" was discussed by individuals of various religions and viewpoints. "Shared time" education is a program which suggests a division of time between the public schools and the churches of the nation.

Dr. Kramer suggests that our board keep in touch with developments.

CLASS OF 1921 HOLDS REUNION

On July 20 and 21 the River Forest class of 1921 celebrated its 40th anniversary. Among the group's activities was a tour of the campus followed by an informal résumé of President Koehneke's "Blueprint of the Sixties," presented by Paul Grotelueschen, director of alumni relations.

During a business session the class voted unanimously to endeavor to raise among its members a minimum sum of \$500 to be used as a class memorial gift toward a piece of equipment for the new chapel-auditorium.

Of the original 29 members of class 1921, 24 are still living, and 15 were able to attend with their wives.

Summoned to Rest

Fred H. Helberg, emeritus, Marion, Iowa, on Feb. 20, 1961, at the age of 70. Graduated Concordia Teachers College, Seward, in 1910. Served 48 years as Lutheran teacher at Houston, Tex.; Okarche, Okla.; Waterloo, Wilton Junction, Keystone, Newhall, and Victor, Iowa; retired in 1958. Survived by his widow and four daughters.

Carl F. Harmel, Faribault, Minn., on June 23, 1961, at the age of 42. Graduated Concordia Teachers College, River Forest, in 1945. Served 14 years as Lutheran teacher at Green Isle, Sauk Center, Rochester, and Waltham, Minn.; resigned because of ill health in 1956. Survived by his widowed mother, three brothers, and two sisters.

Arthur W. Ladwig, Hinsdale, Ill., on Oct. 20, 1961, at the age of 58. Graduated Concordia Teachers College, River Forest, 1923. Served 23½ years as Lutheran teacher at Hinsdale, Ill.; resigned in 1947. Survived by his widow, one son, one daughter, and five grandchildren.

William J. Gernand, LL. D., em., Fort Wayne, Ind., on Oct. 24, 1961, at the age of nearly 70. Graduated Concordia Teachers College, Seward, 1916. Served the church in the teaching ministry for 45 years at Fisherville, Ontario, Canada; Bethlehem, Cleveland, Ohio; Luther Institute, Cleveland, Ohio; Superintendent of Education of the Central District from 1931 to 1958; Convoysville, Ohio. Survived by his widow, four sons, and a daughter.

LUTHERAN EDUCATION ASSOCIATION



News of the workings of the LEA, an association of Lutheran educators devoted to the advancement of Christian education through:

LEADERSHIP
PROMOTION

SERVICE
RESEARCH

CONVENTION PLANS

Plans for the 1962 LEA-PTL convention, which will be held on the River Forest campus on Aug. 5—7, 1962, are already well under way. Victor Albrecht, Walter Christian, and Dr. N. S. Tjernagel, who is serving as co-chairman of the convention, are planning with representatives of the NLPTL Council to make the 1962 convention better than any of the preceding.

YEARBOOK

Members of the LEA recently received through the mail *An Approach to the Legal Responsibilities of the Lutheran School in 1960*. An author is being sought for a second monograph which would carry forward this work. This monograph would suggest areas which our schools might well investigate to assure themselves that they are not negligent in areas of school operation which could involve legal complications.

MEMBERSHIP

Many of the future ministers of our church hold student memberships in the LEA. Robert Greising has operated a successful campaign during the past two years which has

brought about a membership of about 200 students at our teachers colleges. Their presence on our roster indicates a commendable professional attitude even as these students train for the teaching ministry.

DISPLAY

Those of you who experienced a feeling of pride as you stood before the display of the LEA at the convention in Fort Wayne should know that this was the work of Mr. Victor Albrecht, a member of the Executive Board, and his very capable secretary. A sincere vote of thanks is due them for their effort.

HEADQUARTERS

As these lines are written, the room which will serve as new headquarters for the LEA is being completed. This room will provide office space for the financial secretary, Ralph Reinke, and his secretary. With more room available, office procedures will become more speedy and efficient. We are indeed grateful to the college for granting us space in the past and for providing this new space for our office headquarters at a nominal cost.

REPORT

Last August you received a "streamlined" convention report. In former years a more elaborate report containing entire papers was presented to the convention. Now we are trying to answer a big question: "Do members of the association look for a 'thumbnail' convention report, or must they have a detailed report?" Will you send us

an opinion? It will help us determine our direction.

* * *

We extend to all of you the wish that the Babe of Bethlehem will bless you with His grace as we again celebrate the birth of our Savior with the Shepherds, Wise Men, and the precious children in our classrooms and homes.



LUTHERAN EDUCATION ASSOCIATION EXECUTIVE BOARD

Seated (left to right): Norman Rogers, secretary; Waldemar Block, treasurer; Donald Behnken, president; Louis Kuehm, vice-president; Ralph Reinke, financial secretary.

Standing: Gene Brockopp, Robert Schlesselman, John Pletz, Walter Dobberfuhr, Gordon Besch, Walter Christian, Robert Greising, Victor Albrecht.

Not pictured: N. S. Tjernagel, Adolph Rittmueller, Art Busch, Edwin Eckert, Arthur Miller.

Editorials

SEQUENCE AND CONTINUITY Some days ago the representative of a major publishing company found his way into our office. After a few preliminary remarks he became very willing — indeed he was vociferous — to tell about the latest series that his company had produced. He went to great lengths in describing the sequence, continuity, and carefulness with which the series moves through its content. This “book traveler” attempted to clinch his “sales pitch” by pointing out the relationship that the sequence of the series had to the growth pattern of boys and girls.

A little later in the afternoon a young man who last year had taught as an intern came into the office. We discussed his work and activities of the last academic year and devoted no small amount of time to discussing the teaching of religion. As we reviewed the curriculum of the school in which he had taught, we concluded that there was very little evidence of sequence and continuity in the religion curriculum. The comments of the young man made it very clear that this school, and possibly many others, is in dire need of a basal series in this field. The present program, which allows for the selection of materials by classroom teachers, can be both flexible and functional in the hands of veteran teachers. However, the need to select from among the units in religion, the several Bible histories, the catechisms, and a variety of other materials, causes countless dilemmas for the teacher who is not clear about the curricular sequence and objectives in religion. A basal series for the teaching of religion could bring about a gigantic forward step in improving the instruction in this most vital curricular area.

The LEA convention of last August resolved to memorialize the Cleveland convention of the Synod to consider the need for a basal series in religion as a major concern for the program of religious instruction in the church. The same resolution encouraged the Board of Parish Education of Synod to give consideration to the possibility of tapping the manpower available in the terminal teacher training schools, utilizing their student teaching schools as field test centers and conducting a series of Synodwide training and demonstration institutes on any new materials produced.

The type of materials available for the teaching of religion must be of the greatest significance and importance to each person involved in the process of Christian education. This is an issue on which those who are dedicating their lives to the cause of Christian education *must speak!* You will have a chance to make your voice heard by directing comments to Dr. Arthur Miller, Board of Parish Education, or the Lutheran Education Association.

R. L. R.

PRODUCE OR DIE Like my fellow synodical District education executives charged with the responsibilities of Christian growth programs in the Districts, I, too, have problems. Perhaps one of the most

frustrating and oftentimes humiliating problems is the one that concerns itself with adequately supplying the teacher needs.

I have read the featured articles in the *Lutheran Witness* of May 30, 1961, and in the *Lutheran Layman*, June 1, 1961. Both articles gave rather complete descriptions of the business of assigning graduates as well as vicars or interns. The editors left me with the impression that this transaction was a job well done. Was it really? Obviously, this whole matter is a complex job and requires the wisdom of several Solomons. And yet, my friends, Synod is supplying only a fractional part of its total teacher needs.

My question is: Are we sufficiently aware of the fact that the Synod is training annually less than two of every five teachers needed to supply our growing Christian day school system? What are we going to do about this?

Not all of those who were assigned are bona fide teachers. Let's face it: This year 223 of the "assigned teachers" were not qualified teachers at all; they were students, some of whom (and, perhaps, the majority) have had a few courses more than two years' training. We are aware of the fact that this assignment of supply teachers increases the problems, are we not?

I have a directive from the Synod, as well as from my District, to establish more and more schools, to expand the schools already extant, wherever possible, by increasing the number of classrooms, and to encourage many congregations to band together as associations in the interest of establishing and building more high schools. This, in itself, is a major task and requires yeoman efforts. By God's grace and His special blessing the Lutheran schools, both elementary and secondary, are increasing in number and in quality. The angels in heaven rejoice; so do we.

But the Lord seems to say: "I am answering your prayers in behalf of more and better schools. What are you doing to supply the laborers for this part of My kingdom?"

Where I live and work for the Kingdom, I hear reports that our two synodical teacher training colleges are filled to capacity. It has been reported that applications for admission of qualified students are closed almost a year in advance. "There just isn't room enough, nor sufficient staff under our present facilities and in our program to expand one wee bit," someone has told me.

Methinks a more vigorous recruitment program is one answer. But is it, really? My District has embarked upon a recruitment program which has increased the teacher-training students at the regional Concordia Junior College by considerably over five hundred per cent (500%) since the Synod at the 1956 Convention in St. Paul, Minnesota, delegated the responsibility for recruitment to the Districts of the Synod. And our District recruitment efforts are still in the formative stages. If the Districts really would go all out in a recruitment effort which would be given a label of "Priority A" as a major Synodical concern, the number of teacher-training students at the regional Concordia Junior College could be doubled and more than doubled in any given year. It appears that the "Ora et labora" principle holds true in the recruitment of prospective teachers. Talking about and praying for more laborers plus really hard labor in working the program does bring good results.

But now hear this! The regional Concordia Junior College will receive funds from the Synod to build half of a needed dormitory for women students at this time. The on-going recruitment program for women teacher training students will need to be limited.

Perhaps an answer may be found in encouraging my District to raise the

funds to build the other half of the dormitory, but this is impractical for several reasons. Here are some: The Synod owns all the property of this regional Concordia. The District did raise the funds for more than half of the existing buildings on this campus. Several synodical Districts are involved in the constituency of this Concordia.

Staffing for the increased enrollment is not the business of the synodical District; yet, if meaningful recruitment is to be advanced, the college staff must be adequate and pose a realistic challenge. Those of us who are active in recruitment know how frequently we must answer questions relative to the college staff and course offerings.

It is high time that Synod becomes more realistic about training a greater percent of its teachers. As long as the present ratio of need to supply obtains, we shall need to be honest about such terms as mediocrity, frustration, status, and emergencies.

Let's get behind this problem and solve it! We are fooling ourselves if we think we are "doing a good job" now. Should not adequate college facilities, adequate staffing, adequate course offerings for teacher training students be a major concern for the consideration of the 45th Delegate Synodical Convention scheduled for Cleveland, Ohio, next year? The answer should be a resounding "Yes"!

ARTHUR E. WITTMER, *The Atlantic District*

ANTITHESES And it came to pass that a decree went out from Director Lenin that all the world should be conquered.

* * *

And lo, atomic fallout came upon them, and the blinding light of an atomic blast shone round about them, and they were sore afraid.

* * *

And the blasphemer said unto them, Fear aplenty, for, behold, I bring tidings which will distress you. These tidings I bring to all people.

* * *

And suddenly there was with the blasphemer a multitude of brainwashed slaves praising him and saying,

Glory be to Lenstalchev the mighty one and on earth war and evil intentions toward men.

* * *

Behold, there came demonic men from the East to New York,

Saying, Where is he that is King over all? We can see His star in the West and have come to destroy Him. * * *

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

Saying, Arise, and take the young Child and His mother, and go into the land of Israel, for they are dead which sought the young child's life.

And he arose and took the young Child and His mother and came into the land of Israel. (Matt. 2:19-21)

H. H. G.

A STITCH IN TIME A day in the classroom marches rapidly—time to begin, time for lunch, and time for dismissal pass in rapid succession. A teacher rushes to prepare work and materials for the next

day, allowing some time for correcting papers. Time for dinner, then a meeting — perhaps two. Did the day permit any time to think, to meditate?

Americans have a way of packing more activities into a day than many other people. We hurry to complete a task so that we can turn our attention to the next. It is said that we do not take the time to appreciate the many opportunities and blessings which have been showered upon us individually and collectively. How often do we hear someone refer to the time he (or she) took to think and ponder? Can we accomplish our real purpose of religious education if we don't take time to evaluate, to think through, to meditate? Some industries employ people whose responsibility it is to think and plan.

Many problems could be solved more effectively and with less effort if we took time to think them through, to weigh all aspects of the problem, to consider possible solutions, and then finally begin solving them. Time in itself is a great positive factor in making decisions.

Fewer frustrations would occur if we would take more time with the bases for these frustrations and more time to share them with our Lord. God talks to us about our joys and sorrows. He tells us how to approach them and how He will help us. But all too frequently we don't give Him time in our busy lives to talk to us. By meditating on what we have learned, we recall the numerous times God offers help in His Word.

You and I require time for spiritual renewal if we are to be sincere teachers of the Word of God. The continuous use of the Word serves to strengthen our faith. In turn, we will influence the children to a greater degree toward the love of their Savior. They will be led to seek His help and comfort more often because of the example we have set. This is caught rather than taught.

We take time for the necessities of life — we must, in order to survive. Our greatest necessity for ourselves and for those entrusted to our care is time spent in learning of the saving faith through our Lord Jesus Christ. How often do we not take time for trivial things and fail to put first things first?

Consider your first month in school. When did you take time after a day in school to evaluate the achievements of the children, to think through the cause of this recurring discipline problem, to thank God for the many joys and rewards the day brought with it, or to seek God's help in controlling your own emotions?

Time taken to think will be time gained. Time spent with our Lord will be time well spent for ourselves and for our pupils, for this life and for eternity. Find it. Take it. Use it. "Thinking" time is never lost.

VELMA E. SCHMIDT

Those of us who lived in a day when readers contained stories with moral lessons will remember the farmer who bequeathed his three sons an olive grove. He told them that somewhere in the grove he had buried a pot of gold, but he did not remember where. The diligent digging which followed was a kind of cultivation which contributed to a rich harvest of olives.

This stratagem is employed today. Many children are not told to study diligently because this procedure will make it possible for them to make better contributions to the welfare of society. They are told that they must gain skill, knowledge, and wisdom so that they can get more "gold." Is it possible that this search for the "pot of gold" will result in more "olives"? We hope so.

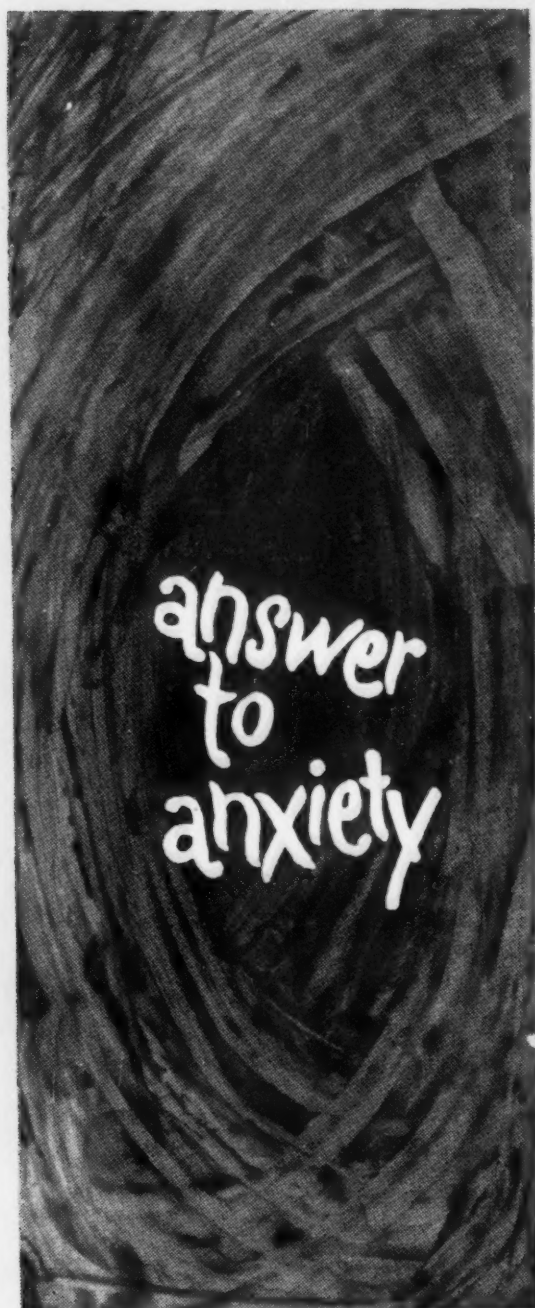
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**"I get such
gloomy thoughts"**

**"What if I don't
feel I'm saved?"**

**"I don't know why,
but I'm afraid of
getting old"**



In *Answer to Anxiety*, Dr. Herman W. Gockel comes to grips with questions and problems put by thousands who have opened their troubled hearts to him during a ministry of press, radio, and television.

Whatever comes to the surface — doubt, fear, guilt, frustration, despair — the questioner gets realistic answers. Dr. Gockel offers no easy escape, no shallow peace of mind, nor short-run painkillers. The Christian religion is not a "bargain salvation," he says, and prayer is not a "sort of heavenly cash register."

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Recommend this book to those who you know are troubled spiritually. Suggest it as a "must" book for the church library . . . and an evangelical book to put into the public library. \$3.00. Order No. 15N1862

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